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The Question of Slavery.

Speech of Rev. John A. Collins,

Of the Baltimore Annual Conference,

Before the General Conference of M. E. Church at its Session in Indianapolis, Indiana, on the proposed Change in the Discipline in Relation to Slave Holding by Members of the Church.

Mr. President:—Permit me to respond to what I consider the highest compliment I ever received in my life (referring to Dr. Thompson's expressions of regard, especially in view of Mr. C's position in the General Conference of 1844.) I know that I have friends who cherish me in their hearts, but to have such assurance of confidence and respect by Dr. Thompson, whom, as a man, I have learned to esteem and honor, is a compliment indeed; and, sir, if it be any gratification to him to know from one so humble as myself, I will tell him that I manifested my estimation of him in 1852 by voting for him for Bishop. I should be glad if my Creator had made me just such a man as he, although I cannot accord with all his views.—But I shall differ from him as I shall from any other brother—fairly, calmly, and with no bad feeling, for this is no occasion for such feeling. Though I am a man of tolerable strong nerve and some self-possession—not easily moved—yet I find it difficult to command myself when I look at this General Conference and contemplate the momentous issues involved in the measure under consideration. We had many and long sittings on this subject in the committee on slavery, and though it might be supposed that a question of this kind, disturbing as it does the nation and the church, might give rise to unpleasantness, I am happy to say that such was not the fact, and also that, loving every brother on that committee with whom I had acquaintance prior to its constitution, there I learned to love him more, and to place all its members in my heart, though we differed widely on the question before us. Sir, I am not here to enter the lists as a mere polemical gladiator—not to deck my brow, if I could, with a trophy won as an able debator. All this is beneath the occasion. A great question is before us—one of deep interest to the church, requiring for its proper and safe adjustment all the wisdom, prudence and piety of which we are capable. I approach it, sir, in the fear of God, and I trust animated with a just sense of the responsibilities involved.

The discussion, it seems to me, sir, has proceeded on the other side on the supposition, that there are in this body two distinct parties; one antagonistic to slavery, and the other supporters of it as right in itself, or as a divine institution. One, as ultra abolition; the other, as ultra-pro-slavery. Now whatever may be the fact, as to the first named, it is a thorough mistake as to the second. There is not a pro-slavery party on the floor of this conference. I am not here to defend *slavery as a system* from the Bible, or any other source,—I am not here to make that issue. Not at all, sir. The brethren representing the Baltimore conference are not pro-slavery men; nor are the honored people I in part represent. They neither desire or expect us to take that position. Why is it that the Baltimore Conference stands where she does? Why did she not go South? Why maintain her allegiance to the Methodist Episcopal Church in these United States? What is the reason?—The answer is obvious. We do not affiliate in sentiment and policy with that Church on the vexed question; but occupy the old conservative ground in reference to it. The section of country with which I am most familiar, was traversed by an able man, who publicly declared slavery to be a divine institution, existing by divine right, and traceable in all the ramifications and relations of society. Another, equally eminent, took pretty much the same ground, whom I met, and with whom I discussed the issues raised between the Methodist Episcopal Church and the Methodist Episcopal Church South. Our people did not go with that church, and why?

If we had chosen to connect ourselves with the "Methodist Episcopal Church South," stars and garters awaited us. In that event, in all probability, Baltimore would have been the emporium of that church, so far as its publishing interests are concerned. There, probably, its Book room would have been located, as also, its mission rooms. And yet we did not go.

Again: the stand we took brought upon us misrepresentation and the bitterest persecution. We were denounced as belonging to an abolition church. The political press, in some quarters, let loose its blood hounds upon us, and pursued us. Some of our preachers came near being mobbed; but we stood our ground. We had one circuit nearly crushed out by *the miserable rolling-line policy* which was put in operation. It was a frontier Circuit, bounded on one side by the Rappahannock river. Did we give up, even that territory! No sir, when it was dangerous to go there, when our preachers were almost driven off, when nearly all our members left us and took the Churches with them, some half a dozen in Warrenton, and a few more noble spirits scattered through the Circuit, remained firm in their attachment to the old church, and I stood with them in weal and woe, with tongue and pen, and all the influence I could exert. The Baltimore Conference continued to extend to them its fostering care; and though our people in Warrenton lost their house of worship, they conceived the design of building *another*, which, at the time and under the circumstances, seemed a hopeless undertaking, yet they persevered, the Conference helped them, the house was completed, I had the honor of dedicating it, and notwitstanding the prognostications that nobody would be there, the people came from all directions, it was filled to its utmost capacity—the Methodist banner was unfurled, it waves there still in triumph, and there may it float in all time to come. And the result of all is, that like the Phœnix, the Circuit has risen from its ashes, and promises to be one of the best in the Conference. Now, sir, *is it just, is it fair, is it righteous*, that a Conference—a people who have thus in peril and multiplied difficulties, stood by the old land marks—by the Methodist Church—by the discipline, as handed down to us by the fathers, should be oppressed by the measure before us—that will paralize all their efforts, and send disaster and ruin in all their borders? Will this General Conference requite them for their devotion in this way?

1st. I shall in the first place, before coming to the discussion of the main question, notice some points made by Dr. Thompson, in his speech on yesterday. I wish to break the force of that speech, adorned as it was with classic beauty and refined taste, which I think can be done with a simple replication.

And first, he alluded to the Hebrew practice in the cases of fugitve servants who fled from their pagan masters to their jurisdiction. By the law or custom of the Jews, the fugitives were not returned; so neither were servants who fled from them sent back. In reply I state, the Jewish government was a *theocracy*—the most simple form of government, next, if not equal, in this respect, to absolute despotism.—This is not the case in the United States. Ours is a complex system of government. We have Federal and State authority. The national government exercises executive, legislative and judicial powers; so do the States in their respective spheres. In several of these States slavery is sanctioned by law; and the Constitution, which is the bond of union for all the States of the Confederacy, does contain unquestionable provisions in relation to slaves, or persons held to service or labor; and these provisions constitute the compromises of that instrument. Three fifths of the slave population are represented in one branch of the National Legislature—they may be taxed; and provision is made for their recovery if they flee from the service of their owners. The church of God is found in the slave holding States; and I submit, sir, that though this was an eloquent passage in the Doctor's speech—finely put and eliciting hearty responses—it is not applicable to us—in our peculiar circumstances and under our form of government, which I believe to be the best the world ever saw.

In the next place, Dr. Thompson referred to the emancipation of slaves which has taken place in the Eastern and Northern States, and attributed it wholy to the high moral sentiment that prevailed there. I admit that there is as pure moral sentiment in New England and the North as elsewhere; that it has as much influence there as any other part of the globe; aye, more, that it has done vast good in its outward spread. I am willing to grant as much in this connection, as can be claimed, or ought to be granted. But, I am far from believing, that the emancipation of slaves in the East and North, was brought about simply by the influence of moral sentiment. State policy had a large share in it. The soil of New England, and the North, except in detached portions, is not adapted to slave labor. It could not be made profitable there. As a general rule, grain growing countries are not suited to slave labor, which can only be employed advatageously and profitably where cotton, sugar, hemp, rice, or indigo is the staple product. And there can be no doubt, this law had its influence in accomplishing the emancipation referred to. To prove sir, that this was not the result of a moral sentiment superior to that which prevails in the Southern States, I have simply to call your attention to the ordinance of 1787, by which slavery was prohibited in the whole of what was then called the Northwest Territory, out of which five powerful States have been formed—Ohio, Indiana, Illinois, Michigan, and I believe Iowa, whose stars now compose part of the bright galaxy that emblazons the National flag. Who was the author of that ordinance? *Thomas Jefferson, a Virginian*—a man whose fame fills the world. He wrote it in 1803 or 1804, and though it did not pass at that time, it was adopted with a slight amendment, as to the time it should go into effect, by the Congress of the Confederacy, which sat cotemporaneously with the Convention that framed the Constitution in 1787. That ordinance, the production of a Southern man, voted for by Southern men, has formed the basis for freedom in the five States I have named.

Since Ohio has become a State efforts have been made, either in her Legislature, or in Conventions, to form or re-model her Constitution to introduce slavery, but they were unavailing. When Indiana was a Territory of the United States, the Territorial Legislature petitioned Congress to suspend the operation of the ordinance of '87, so far as it bore upon Indiana; in order that slavery might be admitted into the Territory. The petition was presented in the House of Representatives and referred to a special committee, of which John Randolph, a Virginian, the owner of 300 slaves, (which he manumitted at his death) was chairman, who reported in substance, that the ordinance of 1787 had worked well, relieving the Territory affected by it, of a great incubus, and that it was improper to supend it or comply with the prayer of the petitioners. The report was adopted and by the aid of Southern votes. Indiana was preserved from slavery and came into the Union as she now remains, a free State.

3d. Dr. Thompson says that slavery is on the increase; that it has more power than it formerly had. I beg to say that if this is true the *Methodist Episcopal Church* is not responsible for it as the Doctor intimates. Slavery is the creature of *civil* not *ecclesiastical* law, and is beyond the direct control of church action. Religion—the Methodist Episcopal Church is not the author of it—nor is she accountable for its existence. She has exerted a beneficial influence over it in many respects. Whatever truth there may be in the remark "that slavery is on the increase," when applied to certain portions of country, I doubt very much its applicability to that part of slave territory within the bounds of the Baltimore Conference. You will be surprised to learn, that in *Baltimore City Station, according to the testimony of brethren well-informed on the subject*, there is but one slaveholder, and it is doubtful, *from the same authority*, if there be one.

We have in our conference a colored membership of between 15,000 and 20,000. In the city of Baltimore alone, there are between 3,000 and 4,000 members in our church. They have good churches, they sing sweetly, pray powerfully, and have among them many excellent local preachers. They have their Sabbath and day schools. You may tread the streets of Baltimore and you will not meet a single colored beggar. There are beggars in that city, but they are not found among the descendants of Africa. It may be safely said, that slavery is not on the increase in Baltimore. Brother Griffith says it is on the decrease. [Several voices, true.] Our people there, are well-informed and intelligent. They know they can hire labor cheaper than they can buy it, and be responsible for the clothing, feeding and sustaining a family of slaves, when able to do service or not. I will make a suggestion to Dr. Thompson, worthy of consideration, that with all the increase of slavery, as he supposes, and the great value of slave property, Southern people, instead of selling them and pocketing the money, in many cases, manumit them by scores, and provide from their own means, for their comfortable subsistence in Liberia, or some other colony, until they are able to take care of themselves.

2d. I believe it is admitted—given up by the chairman of the committee on slavery, and the friends of the report submitted by him—that it makes a new term of membership in the Methodist Episcopal Church, namely, non-slave-holding. [Several voices, among them Dr. Raymond's, no, no.] Then sir, I shall proceed to prove it from the report itself, now on your table and under discussion.

1st. The first answer to the question, "what shall be done for the extirpation of the great evil of slavery?" contains the following provision, *"therefore, no slave-holder shall be eligible to membership in our church hereafter, where emancipation can be effected without injury to the slave."* Does not this seek to make emancipation a condition of admission into our Church? is not *that* a new test? Was it ever made before? If it was, I have not been able to discover it. I have studied the Methodist discipline; have tried to understand it, having been an administrator of it in different relations; and if *emancipation* was ever a condition of admission, it has escaped my notice. It cannot be found in the book. It is a perfect novelty. Dr. Raymond cannot escape this conclusion.

2d. In the second answer to the question above stated *non-slave-holding* is sought to be made a term of membership in a two fold application, as follows: *"whenever a member of our church by any means becomes the owner of a slave, it shall be the duty of the preacher in charge to call together a committee of at least three members, who shall investigate the case and determine the time in which such slave shall be freed, and on his refusal or neglect to abide by the decision of said committee, he shall be dealt with as in case of immorality."* Now, sir, in the slave holding part of our Conference, and I presume it is so in all our Conferences in slave territory, a large portion of our members do not hold slaves. They might become slaveholders by inheritance or gift, and would they not by this requirement be brought before a committee and if they refused to appear, or would not abide by the decision of the committee, would they not be tried for immorality, and if convicted be expelled from the church? No one can dispute this, and hence I say, this feature, if adopted, makes a new term of membership to those now in the church, and in addition has the odious character of an *"ex post facto law."* It does this to all intents and purposes. It never was done before. Furthermore there are members of our church at present slaveholders, who are *liable* under the proposed chapter, (read it again) *"whenever a member of our church by any means becomes an owner of a slave, &c."* If then the number of slaves held by a member be added to, either by inheritance, gift, *or natural increase*, he is to be arraigned or dealt with in case of refusal or neglect, as if guilty of immorality. Could language be more explicit, and does it not indisputably establish the point we have made?

3d. The third answer to the question quoted provides for giving slaves by their masters *"such compensation for their services as may, under the circumstances, be just and equal."* That makes a new test, and why? It changes entirely the relation of master and slave, and puts the *slave* in the position of a *freed-man*. [Amen said several.] I am rejoiced that you say Amen: it gives your endorsement to what I have stated. I repeat it, this passage does, in effect, make non-slaveholding a term of membership in our church. The proposition is true of each of the points separately and of all combined. They are like four hooks tied together, with which I have seen persons fish. You are to be caught *on one or the other of them*—there is no escape.

There is aother feature of this report, sir, to which I wish to call attention. It is this, *"to protect them (the slaves) in the observance of the duties of the conjugal and parental relations."* This is to be made the duty of owners. I think this, sir, a gratuitous reflection upon my people. I never knew an instance in the bounds of the Baltimore Conference, in which a member of our church wantonly, or for mere gain, separated husband and wife—parent and child. I have tried my own recollection and can find none; and have called on Brother Griffith, whose memory is as tenacious as a tar barrel, and he does not remember such an occurrence. Professor Nadal informs me that a man in St. Mary's county, Maryland, belonging to the Methodist Church, sold a child from its mother, for which he was tried and expelled. This is the only instance of the kind that has come to my knowledge. Our people would feel such an enactment as a reproach and an act of unmerited kindness. They do respect, as far as can be done, the conjugal and parental relations among their servants, and regard them as much and as sacredly as any members of this Conference can possibly do.

III. Having established, as I think, clearly and beyond dispute, that the report of the majority of the committee on slavery does seek to make *non-slaveholding* a term of membership in the Methodist Episcopal Church, I shall proceed to show, in the *next place, that such a test*, as the discipline now stands, and under the general rule, as it now reads, *is wholly unconstitutional*.

1st. To understand the constitutional question properly it is necessary to refer briefly to the history of the church, especially as regards the organization of the present general Conference: which is not a body of the same ecclesiastical powers, as *that of the same designation*, which sat prior to 1808. Anterior to 1808, the General Conference was composed of all the elder-ship, and possessed unlimited powers. It was under no constitutional provisions, either of prohibitions or of grants. At the date above given they (the elders) in Conference assembled, organized the delegated General Conference, to which they did not transfer all the powers they possessed, *but placed it under restrictions*. They fixed the limits beyond which the delegated body cannot go, except in the mode prescribed in the restrictions themselves. These restrictive rules secure our articles of religion—the ratio of representation in the General Conference—the Episcopacy, or the plan of itinerant, general superintendency—the general rules of the United Societies—the privilege of our preachers and members, of trial, and appeal; and the appropriation of the proceeds of the Book Concern; all of which enter into and form the constitution of the Methodist Episcopal Church, under which it has been acting and by which it has been controlled since 1808. We must be confined to that period and since. We have no power that was not then given us. Our authority is supreme only within the limits of the charter. We have no right to do as we please. The general rule on the subject of slavery which is placed under the control of the constitution, is sufficiently explicit as to the relation that institution sustains to the Methodist Episcopal Church to the extent of the sense and meaning of the rule the General Conference may go in making regulations for the Church, but no farther. The action proposed by the majority of the committee on slavery seeks to accomplish under the rule, *as it is*, what cannot be done unless it be *essentially changed*; to do it, therefore, without the change is unconstitutional.

2nd. *Simple slaveholding never was a term of membership in the Methodist Episcopal Church.*—1st. The measures adopted by the Christmas Conference in 1784, when the Methodist Episcopal Church in the United States was organised, were confessedly the most stringent in our record: and yet, even in them, there is a remarkable drawback, in the form of a note, which reads, *"these rules are to affect the members of our Societies no further than as they are consistent with the laws of the States in which they reside."* This took off the stringency of these enactments from members residing in the Southern States: in fact, they were taken from their application altogether, and then it was added "and respecting our brethren in Virginia that are concerned, and after due consideration of their peculiar circumstances, we allow them two years, from the notice given, to consider the expediency of compliance or non-compliance with these rules." What a provision! And to show that the Conference at that early day made a plain and palpable distinction between *slaveholding* and *"buying or selling"* slaves, the question is asked: "what shall be done with those who *buy or sell slaves*, or give them away? and the answer is peremptory, *"they are immediately to be expelled;* unless they buy them on purpose to free them." Mark the distinction! It indicates what has been called here the "animus." It is the key to unlock the meaning of the fathers. (See Emory's history of the Discipline, page 44.)

But these measures were all suspended in six months, and why? Dr. Coke made a journey south, and became convinced that they were improper, and in 1785 the suspension was perfected by the Conference because *"they would do hurm."* Dr. Coke upon his own authority first suspended these rules, and states the fact and gives the reason for doing so in his journal, though they were passed by a conference. I doubt, sir, if you or the bench of Bishops would do the same; and the transaction displays the simplicity of government and the administration of the day.

3d. In further proof of this point, in 1789 the general rule first went into the discipline in these words, "the buying or selling the bodies and souls of men, women or children, with an intention to enslave them." In 1792 the rule reads "the buying or selling of men, women or children, with an intention to enslave them." I am glad of this change of phraseology and that "bodies and souls" are left out. You can't enslave the soul of a man—as that belongs to God. The Apostles had their feet fastened in the stocks in the inner dungeon, but their souls were free; so of the servant of whom we have heard whose master sought to prevent his going to church or even serving God. While sick and being threatened by his master and charged with hypocrisy, he turned over in his bed and exclaimed—thank God I am free; died and went to Heaven! No, sir, you cannot enslave the soul; but under the rule of 1789 and 1792 slaves could be held by members of the church by inheritance or gift without violating it. A reference to the circumstances of the times will fix its signification. The slave trade was then rife and the traffic was obviously alluded to. Let it be remembered that this rule is of American origin. Mr. Wesley did not make it, it is not among his general rules, and down to this time the Wesleyan connection has no such rule. That body has a number of Missionaries in slaveholding countries and no directions or instructions are given them interfering with the relation of master and slave; on the contrary they are ordered to respect that relation. Their instructions are simply to preach the gospel.

But what of all this, sir; it has no force upon us, though much stress has been laid upon the action of our fathers at these periods. What they did, we may not, we cannot do. After the revolutionary war which separated the States from the mother country, the articles of confederation which had feebly held them together during its continuance proved to be so feeble—such a rope of sand—that they were superseded by the constitution, which formed a more perfect government; and who would appeal now for the interpretation of a law of the land to thees articles of the confederacy? The constitution, which subverted them, is the supreme law of the country to which all others have to conform. So in our church government; we cannot go back farther than 1808, when our constitution was established, and we must be governed by its provisions in all our enactments and regulations. Now what is the state of the case under this constitution? 1st. For the first time the general rule in reference to slavery reads, *"the buying and selling of men, women and children with an intention to enslave them."* It was given this form by the body that made this General Conference, fixed its powers, and guarded them by constitutional restrictions. In this form it went into the discipline under new guards. 2d. To prove that it was not intended to apply to *Slave holding* in the membership and make the *opposite* a term of communion the same conference of 1808 struck from the discipline all that related to holding slaves by private members of the church, enacted in 1796, (see Emory's History of the Discipline, page 275—answer to the questions. "What regulations shall be made for the extirpation of the crying evils of slavery?".

This makes it clear that the framers of the Constitution of the Methodist Episcopal Church, did not make, did not intend to make, non-slaveholding a term of membership, else why strike out these regulations? It was done of set purpose, namely, to conform the Discipline to the rule. 3d. The chapter, which is a mere statute, to carry out the provision, in the Constitution, with respect to slavery confirms this view. There is nothing in that chapter touching non-slaveholdiug as a term of membership. It simply refers to official relation—nothing more. Under certain circumstances, fully stated, a man may not sustain *an official position* if he be a slaveholder, but under *no circumstances* does that fact affect his membership in the church. 4th. The efforts which were made, just prior to the meeting of this General Conference, by sending round to the Annual Conferences resolutions proposing to change the general rule, so as to make it include slaveholding, is conclusive as to the judgment of the authors of the resolutions of the Conferences who voted for them—and of the Church in these quarters—that it does not, in its present form, contain that feature. And yet, in the measure before us, the attempt is made to do substantially the same thing by mere enactment *without changing the rule*, the effort to do which signally failed in the constitutional process! Is it right, is it lawful, to do that *indirectly unconstitutionally*, which could not be done *directly and constitutionally*? 5th. The proceedings had in relation to the rule, concerning the use of spirituous liquors, is corroborative of the ground herein taken. It was desired to make it more stringent, and the trial to do so was commenced in 1836, and a proposition to change or suspend the rule was sent round to the Annual Conferences, which failed to receive the requisite vote. It was started again at the General Conference of 1840 and passed round the Conferences, and in 1844 it was found that it still lacked the required vote: in this Conference, however, an attempt was made to put the change into the discipline, irrespective of the constitution. I raised the constitutional objection myself, which defeated it; and it was once more referred to the Annual Conferences, and in 1848, having received the constitutional vote, it went into the discipline. It was not attempted to put in a chapter containing the desired provision, by a mere majority vote, as in the matter under discussion, leaving the general rule unchanged. The constitution was respected in this instance, and nothing was done until its provisions were complied with. The cases are parallel—both the rule on spirituous liquors and the one respecting slavery are in the same category of general rules which are a part of the constitution: the action on them should be alike, save that the latter should be more carefully and delicately handled than the former, and certainly nothing on the subject to which it refers should be put in the discipline, not clearly embraced in its true import and signification.

To offset the constitutional argument it has been contended that Baptism and proper confession of faith, have been made terms of membership without the change of a general rule, therefore *non-slaveholding* may be. The instances are not analagous. Baptism is an acknowledged sacrament in our creed, and we have regular articles of faith, as a church, which by the first restriction are made part of the Constitution. Baptism and conformity in faith to these articles may be made terms of communion without infracting constitutional provisions. Every member of the church should be baptised—should agree with us in faith. The General Conference has a right to require this: and the regulations adopted for this purpose simply carry out a constitutional principle. Where there is a provision in organic law for any purpose, the legislative body can adopt enactments to put it in force. This is the universal rule.—As regards then, the regulations making baptism and confession of faith requisites for admission into our church, there is not only no conflict with the Constitution, but they were necessary to give proper effect to constitutional provisions. I come to the conclusion to which I hope every member of this Conference will come, that the measure before us does make a new term of membership and seeks to do it in an unconstitutional way. You were right, sir, in the warnings put forth in the address of the Bishops in reference to measures of unconstitutional bearing. You might have said it more strongly.

The constitutional argument against the proposed chapter may by summed up as follows:

1st. The general rule respecting slavery which reads "the buying and selling of men, women and children with an intention to enslave them," does not in *letter* or *spirit* prohibit slaveholding by members of the Methodist Episcopal Church.

2d. The general rule *above stated* is guarded and protected by the fourth restriction, upon the powers of the General Conference, which says "they (the General Conference) shall not revoke or change the general rules of the united societies."

3d. Nothing can go into the discipline on the subject of slavery exceeding the obvious sense and meaning of the general rule.

4th. The measure reported by the majority of the committee on slavery does exceed "the sense and meaning" of the general rule; it makes *non-slaveholding* a term of membership in the Methodist Episcopal Church, which is neither provided for nor sanctioned by said rule.

5th. To engraft the said measure or chapter upon the discipline the general rule *must be changed*, which can only be effected by compliance with the proviso to the sixth restriction which requires a vote of two-thirds of the General Conference, concurred in by three-fourths of all the members of the several annual Conferences.

6th. It is not proposed by the majority of the committee on slavery to change the general rule for the admission of their measure, or to wait the constitutional action thereon, but simply to pass it by a *majority vote of this body*, and thus force it upon the church.

7th. To do this is clearly and indisputably unconstitutional. It would be an act violating directly the constitution of the church, the only safe guard of the rights and privileges of the members thereof.

It is due to candor to say that I shall vote against the other resolution reported by the majority, which asks a change of the general rule so as to make it apply to *slaveholding*, though it looks to accomplishing it in a constitutional way, which I admit you have a right to do if you can. But I beg you to pause before it is done, for the moment it is, a large portion of the people of our Conference is unchurched, and the balance will make common cause and go with them.

IV. *Non slaveholding or emancipation never was a term of membership in the Christian Church, at least of any leading denomination of Christians.*

The friends, or Quakers, and some other comparatively inconsiderable denominations, may be exceptions to this position, but not of sufficient strength to break the force of it.

1st. It is, to say the least, exceedingly doubtful whether any ecclesiastical body, claiming to be a branch of the Church of Christ, has the right to establish a term of communion not laid down by himself, or which has not the divine warrant. What authority has any denomination of Christians to create terms of admission into Christ's fold? He fixes these himself, and has delegated to none the authority to add to or to take from. Whatever therefore has not been established by the Redeemer, or has not the divine appointment or sanction, may not be made consistently with proper submission to the Head of the Church, a test of membership therein. The visible Church is not independent.—It cannot do as it pleases, or legislate tests to accord with its peculiar views and opinions.—Christ is the only Lord and law-giver of his people. Claiming to be a depository of his doctrines, and within its sphere a representative of himself, every branch of the true Church is bound by his laws and must be governed by the terms he laid down, without making its own.

I say this, sir, in full view of the objection that may be stated as to class-meeting, and remark further, that if von cannot deduce this fairly from the word of God, especially in view of the itinerant character of our ministry, which interferes somewhat with the pastoral relation, and show that it is an essential auxiliary in executing fully that relation under our government, then it is not of divine authority, and is a mere conventional rule or privilege, that may be attended to or not, without jeoparding membership.

2d. The question has recently been mooted as to whether slaveholders were admitted into the Apostolic Church. We leave this fruitless discussion to those whose tastes it may suit.—The truth of the matter seems to be this, after all that has been written upon the subject.—The apostles were wise, discreet, holy as well as inspired men. They had but one aim, but one purpose—to fulfill their glorious commission "to preach the Gospel to every creature." They operated upon the world, as they found it, in its civil and social relations;—proclaimed "the unsearchable riches of Christ"—the soul-saving doctrines of the Cross alike to persons in all conditions and relations of society; and when they became converted, doubtless admitted them indiscriminately to the "fellowship of the saints" and the ordinances of God's house. They did not meet in council to fix upon and multiply terms of communion to suit changing notions in Church or State. There was, 'tis true, a council held in Jerusalem, of which we have an accunt in the 15th chapter of the Acts, which was composed of the apostles and elders, convened to settle a question which had been raised by some "Pharisees who believed" and taught that Gentile converts should be "cir-

cumcised" and commanded *"to keep the law of Moses;"* and after grave discussion and investigation, "the apostles and elders, and the whole church" came to their decision, and wrote as found Acts 15, chapter 22—29 verses, the last two of which we will quote: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well." Some fine writer expresses the true opinion substantially thus: "Christianity in its mission seeking access to all countries, did not interfere with the civil institutions of any; but left to its influence the counteraction and destruction of all evil and wrong."

3d. In the absence of direct authority on the subject, it is plead, that the spirit and genius of Christianity—its teachings—the law of love it inculcates—the golden rule embodied in it, "as ye would that others should do unto you do ye even so to them," is against slavery; and, by consequence, *slaveholding* should not be allowed to exist in the church—hence the propriety of the test.

We admit that Christianity is the great restorer and elevator of our race, and must ultimately accomplish its object in the destruction of all error and evil, and become the universal regenerator of mankind. Had its influence and power been permitted to operate unobstructed upon the vexed question of slavery, there is no telling what the result would have been at this time. As it is, with all the embarrassments thrown in its way, it has done much to benefit the African race in this country. They, or their ancestors, were brought here heathens, and, through the preaching of the Gospel, the minds of many of them have been enlightened, their souls have been converted, and, after living piously, they have died triumphantly and gone to Heaven. It would be the greatest blessing that could fall upon slaves—a perfect jubilee to all their friends—if the law of love untrammelled were allowed to operate in their behalf. Their interests are not promoted by such measures as the chapter in discussion.

The golden rule referred to must not be construed as an abstraction. It is to operate upon society as it is organized, in its civil and social condition, and is, therefore, relative in its bearing.—It is a very easy thing to declaim against slavery as against the law of nature, the law of God, and the inalienable rights of man; but that is not the question. It is not slavery in the abstract, or slavery in the Roman Empire, or slavery in the Apostolic Church, or even slavery as it exists in the U. S., placed as it is under the sanctions of municipal law, in several of the States, but slavery as connected with the Methodist Episcopal Church—that is the real question. Many of our members hold slaves, *and hold them under the protection of the Constitution of the Church.* What shall be done with them? Shall we let Christianity do its own work for master and slave, or shall we step in and pass a test that will exclude the former from our communion, for which there is no warrant. There is a vast difference between *slavery as a system and slave-holders in the circumstances in which they are placed in slave-holding States.* The latter may be defended if the former may not. As members of our church they may and ought to be defended in the enjoyment of all the rights and privileges guaranteed to them by our Discipline.

4th. Misguided zeal and philanthropy, however well meant, however honest and upright those are who act under their influence, often do serious and irreparable harm, even to a good cause. Of this character is the measure under consideration. We readily grant what we honestly believe is the fact, that the projectors of this movement and its supporters are actuated by conscientious motives, that they really think the adoption of the unknown and novel term of membership they propose will be promotive of the interests of the Church. We know it would be most disastrous. Let us be admonished, sir, by the teaching of Christ as given in the parable of the tares and good seed: who in response to the Disciples who asked if they should "go and gather up the tares," said "nay, lest while ye gather up the tares, ye root up also the wheat with them." God has sown good seed into the vineyard of this world; by some means, evils have been scattered broadcast also; and, if you choose, slavery may be numbered among them. Great indignation is felt at it in many quarters; great efforts are used to root it out; and to do so, or help to do so, a new regulation must be made, in the opinion of some, by this general Conference, to turn converted slave-holders out of the Church.—And what favorable influence could that exert towards removing slavery from the country?—That would be rooting up the wheat with the tares. There is good seed in slave Territory.—They are found among converted slave-holders, very many of whom I know, and of whom it is but justice to say that in all that makes up Christian character, of doctrine, experience, and practice—in all the exhibitions of the fruits of righteousness and true piety they are in no sense of degree behind the chiefest of their brethren in any part of the Church, or country, or world.

I do not agree with brother Hosmer, who, if he has been reported correctly, affirms that neither slaves nor slave-holders can be Christians. I know better in both cases. I have been with the slave when converted to God, and when dying, I have heard the ringing shout, and helped in it, when he was passing from earth to Heaven. I have seen masters and slaves in the same meeting rejoicing together in the love of God. I have seen and heard the slave on the stand at camp-meeting exhorting with great power and effect, while the master, standing by my side, in high and delighted excitement, exclaimed "go ahead Tom, I know you, I have confidence in you, you are right." I shall never forget that scene. Don't tell me that slaves can't be Christians—that slave-holders can't be Christians. Thank God, I know better.

I understand the teaching of Christ, in the parable of the tares, to mean that there are some evils in society of such character and in such relations, that to use violence or harshness in their eradication, will do more harm than good. They must be dealt with prudently and cautiously, and with the use of the proper means. Such I regard slavery. It is not to be reached by violent efforts—they stir up opposition—much less can it be effected by ecclesiastical rules and regulations, excluding members from church fellowship; these would only make the case worse.

Perhaps I may be called a pro-slavery man: a defender of it as a divine institution. I am not. I treat it as a practical, not a theoretical question, and I am utterly opposed to measures founded upon it, as considered in the abstract merely. My reliance is upon God and the Gospel.

5th. The divine administration, as seen in the workings of Providence in human affairs, furnishes abundant instruction for our guidance in dealing with this great question. Evils are permitted by Providence in church and State, wholly inscrutible to us. Look at the pomp and pride, costly vestures, costly ceremonies, and the extravagance of so called prelates and ministers, who profess to be representatives of the meek and lowly Jesus, and successors of the Apostles! Look at the horrid carricatures; the miserable mockery of religion by vast numbers who profess it, who crowd your cathedrals and costly churches, and prate their churchmanship merely to carry out the behests of fashion, and give them, as they call it, position in society. When I contemplate these things, sir, and the huge corruptions of christianity, and worse than sham representations of the religion of the cross, I am amazed that God has not long since, by some signal stroke of Providence, upturned the whole, and dashed it into a thousand fragments! But he has not done so. He tolerates these evils in the church, and seems to leave to the operation of causes other than special interference by himself, the cure and remedy of them.

Providence seems in the government of the world to *overrule if not employ one evil to correct another.* How else can we account for the exterminating wars waged by the Jews against the Cananites by the express command of God, in which women and children were doomed to death as well as those who fought in battle, all old and young, male and female that fell into the hands of the Jewish conquerors were slain. Taking an abstract view of these transactions they are abhorrent; as connected, however, with the design and purpose of God to destroy idolatry, to eradicate it completely from among men, they wear a totally different character, and Mr. Gibbon's slur in commenting upon them that "Moses' God appears to have been a God of cruelty" is a slander. These wars were *an evil unquestionably* but *idolatry was a much greater evil* in every respect, and it was right to *correct the latter by the former.*—The principle here stated is a leading one in the administration of Providence, conspicuous in the general affairs of the world, and is seen in the overruling the ambition and action of wicked agents, to accomplish his own purposes as in the case of Cyrus, Alexander and others. The same law holds good in physics. Do not physicians to cure disease give one poison to expel another? And how do I know, sir,—how do you know, how does any body know but that Providence will overrule the enslaving of the African race in this country, to the evangelization of the vast continent of Africa? and connected with this grand result who knows but what he uses the instrumentality of *converting slave holders* to get the gospel among the slaves, that they may be prepared and qualified to take part in this glorious enterprise.—Certain it is that this religious element in the slave holding States has operated the bettering the condition of the slaves. This gives them the Gospel—the Word of God; blesses them with many advantages of civilization, and this it is that prepares them to found on the shores of their ancestors republican governments; to plant there the banner of the Cross which is destined to wave in triumph over regenerated, redeemed Africa. With all this looming up in bright prospective shall the General Conference of the Methodist Episcopal Church come forward and impose an impediment by cutting off all slaveholders from her communion? Who have been the principal instruments of benefitting the condition of the colored people? Methodist preachers and Methodist members. This is eminently true in that portion of slave territory retained under the jurisdiction of the Baltimore Conference, and I doubt not it is equally true of other portions. I mean, sir, no disparagement to other branches of the Christian Church, when I say that Methodism has been the main instrumentality in carrying the light of truth to the descendants of Africa in these United States. Shall it be put out? Pass the measure before you, sir, and you do all in your power to accomplish this undesirable end.

Why, sir, there is one single feature in the administration of the Baltimore Conference that has exerted incalculable influence upon the interests of colored people, and the provisions in the discipline upon which it is founded is left out of the report of the committee altogether, I allude to the course to be pursued when a travelling preacher becomes the owner of a slave by any means. By the faithful enforcement of that regulation no preacher of the Baltimore Conference is a slaveholder. We have kept it out of the annual Conference.

6th. This whole matter, sir, is to be met and controlled by moral power solely, none other is competent to it. I take the position though it may appear a bold one, that moral principle is neither created nor evolved from either civil or ecclesiastical legislation. It comes from a higher source, and is rarely if ever aided in its purpose by measures of human invention. The strength is in the principle itself, which will work its way and effect its results as "leaven in the meal." It reaches the conscience of man, an empire beyond the sphere and inaccessible to physical force and stringent enactments in Church or State. It is the moral power of the Gospel which achieved such triumphs in the days of the Apostles, which revolutionised pagan Rome, and planted the banner of the cross on the throne of the Cæsars. The same potential influence gave us the reformation. Never since the Apostolic times was it so conspicuous. In the age of darkness, and the universal domination of the Papacy, Martin Luther, an humble monk, brought to the knowledge of the truth—dared to proclaim it—to post his theses on the Church edifice at Wittemburg, which put the ball of the Reformation in motion that subsequently rolled over Europe, crushing Romanism, and diffused its light to this new hemisphere. The career of Luther furnishes a brilliant illustration of the point we make. With the ecclesiastical and civil powers against him the Pope fulminating his Bulls of excommunication, and the swords of great potentates pointed at him, he maintained his position, armed with the simple weapons of truth. Summoned to appear before the Diet at Worms, his friends remonstrated against his going there, which drew from him the brave declaration, indicative of genuine moral courage, "I'll go to Worms, if there be as many Devils there as tiles upon the roofs of the houses." The journey of this immortal man from Wittemburg to Worms was the grandest *moral* spectacle Europe ever witnessed. His route lay through countries under the dominion of the Pope, and yet it was a triumphal march! Arrived at Worms, we find him before the Diet, in the presence of Charles the V., the greatest monarch of his time, the Pope's legate and other potentates and high dignitaries. Standing alone in that august assembly when interrogated as to his doctrines he boldly declared them and adhered to them.—His position in that hour was not surpassed in moral grandeur by that of Paul before the Areopogites on Mar's Hill, nor in peril by that of Daniel in the lions' den? What sustained him—what clenched the jaws of these lions? The cause he advocated—the moral power of his theme that shielded him like an impenetrable Egis! Had Luther depended upon physical force, of which he had none, comparison with his enemies, or upon human appliances, himself and his cause had perished at once! It was the moral power of the reformation that gave it success. Shall we, sir, shut our eyes to these lessons of experience and try an expedient whose only effect will be to do harm and to destroy an instrumentality which has done great good, and that, too, by enacting a term of membership for the Church, not only uncalled for, but heretofore unknown in the body of Christ, save the exception asbove referred to.

7th. In this discussion, Mr. President, repeated allusions have been made to the fathers, and their strong anti-slavery views and measures. Well, sir, I venerate the fathers, they were unquestionably honest in their convictions. They pressed their opinions to the utmost. But what did they accomplish? They admitted slavery into the church, and they left it there after all their efforts in regard to it. Why did they not remove it—why did they entail it upon us? They accomplished everything else they attempted. They spread scriptural holiness over these lands. They were the means not only of gathering together and building up the Methodist church, but of reviving other churches. Nothing seemed to stand before them. Why is it, we ask again, that these eminently holy men, with all their opposition to it, and all their zeal to get rid of it, did not destroy slavery or get it out of the Church? It was not because they had backslidden. Francis Asbury was not a backslider, nor was William McKendree, nor were their associates backsliders. Why, we repeat once more, did not the fathers with their strong arm and powerful voice, sweep this great evil, as it is designated, from the Methodist church? *Simply because they could not do it* unless they gave up the South altogether. They could not uproot civil authority and civil law. They were met by a barrier they could not overleap or remove. And they knew also that if they removed it from the church, it would not lessen slavery nor the number of slaves—they could not get it out of the country. So it will be now, if you were to adopt a regulation excluding every slave holder from the Methodist Episcopal Church the only point that would be reached is this: it would exclude the church from every inch of slave territory without liberating one slave or diminishing slavery in the least.

Our fathers with all their zeal against slavery, when they found they could not control it, did not leave us in the discipline *non-slaveholding* as a term of church membership. I hope, sir, we shall profit by their example in this respect.

Slavery is not weakened by such means. The division of the Church, growing out of the action of the General Conference of 1844, tho' I approve that action, and the organization of the Methodist Episcopal Church, South, consequent thereon, has certainly not lessened slavery in the least degree in that section of the South embraced in its boundary. I believe it will be admitted by the best friends of that Church that its organization, under the circumstances, has greatly strengthened that institution; and to what extent a similar result will be produced by an action of this body that will sever the Church again, I will not venture to predict. I throw out the suggestion for the calm and deliberate consideration of the friends of the new chapter on slavery reported by the majority of the committee.

I have studiously avoided bringing the Bible into this discussion. The time was, sir, when it was not referred to in this connection, and I will express my profound regret that that blessed Book has been drawn into the argument. I look upon it as a revelation of *facts* as well as of *doctrines;* and that its references to slavery, particularly in the New Testament, come under the former class; and finding it in existence it prescribes the duties to be observed by master and slave in their respective relations, without intending to sanction the institution itself.

V. The measure reported by the majority of the committee on slavery is schismatic in character and tendency. I mean by schism, the interpretation of the word given by Dr. Campbell, quoted by Watson, as follows: "Dr. Campbell shows that the word schism does not usually signify an open separation, but that men may be guilty of schism by such an alienation of affection from their brethren as violates the internal union in the hearts of christians though there be no error in doctrine nor separation from communion," which Paul condemns, 1st Corinthians, 1 chapter 10 verse, and 12th chapter 25th verse. I am not insensible, sir, to the value of ecclesiastical ties; but what are they in comparison to the bonds which unite the hearts of believers by faith and love in the body of Christ? Of what avail will the former be if the latter be destroyed? Nothing short of dire necessity will justify such a result. What have we done, sir, in the Baltimore Conference to provoke the application of oppressive measures? We are not agitators. We stand precisely where we did when we became an integtal part of the Methodist Episcopal Church. What have our people done? In 1814 we stood by the usages of the Church. The innovation then came from the South in an attempt to force slavery into a relation in the church it had never previously occupied. We resisted it. There sits the man, (Rev. Alfred Griffith) a delegate of the Baltimore Conference, who, in conjunction with the lamented Davis, took the first step to prevent slavery from going into the Episcopacy. Subsequently to 1844 we passed through a severe struggle to maintain our position. Had we been timid or unfaithful to our trust, our path had been an easy one. We passed through the strife, losing some of our members and a fraction of our territory. In that contest we said to our people, as we supposed we were authorized to say, the book will remain as it is. Our enemies published it everywhere in public and private—the next step will be to make *non-slaveholding* a term of membership, and exclude all slave holders from the Church. We resisted this as an unjust and unmerited aspersion of our brethren. The discipline, unchanged on the subject of slavery, is the doctrine we held up; on which the battle was fought and the victory won. Will you disappoint our hopes and contradict our declarations? Will you send us back to enter upon a new conflict? Sir, our people will not bear it—nor ought they.

There, sir, stands the Baltimore Conference, venerable for age; strong in the confidence of the community; warm in the affections of her people; distinguished for her usefulness; there she stands, true to her principles, preserving the type of ancient Methodism; calmly pointing to the many, redeemed thro' the instrumentality of persons in the gospel; there she stands, having done as much, if not more, than any other body, in planting the tree of Methodism, in the virgin soil of this country—cultivating it until it has attained its majestic proportions—spreading abroad its branches, east, west, north and south, covering the land. Her sons in the gospel, were on the pioneer wave of emigration that rolled over the Alleghenies, and broke upon the Mississippi valley; they followed it still as it gathered afresh and crossed the Rocky Mountains, and reached the shores of the Pacific. In the great valley and in California, they met the first settlers, in their new homes, and preached to them the "Gospel of the grace of God."

I might appeal to the mighty West, whom we have aided somewhat in their march of improvement for this world and the next; to New England, in whose soil the seeds of Methodism were first sown by preachers from Maryland and Virginia; to the middle conferences, who stand with us in sentiment and sympathy; to the north, north-west, and all to come to the rescue, and save the church from the calamity that threatens her from the pending measure. I would that I had the power to wake up the old Methodist feeling—the work would be done. By the evangelical doctrines of Methodism; by the common labor for a common good; by the precious recollections and memories of the past; by our present favorable condition; by the cheering hopes and prospects of the future; by love of Union in the body of Christ; by a sacred regard for his glory; by a proper dread for schism; by the untold hurtful consequences that will inevitably ensue, venture not upon so dangerous an expedient. I do not speak thus in the spirit of *cowardly truckling fear or beggingly.* Not at all. But as a minister of the gospel of the Son of God, as one who is anxious to preserve the peace and maintain the union of the Church.

Mr. President, I have always been the friend of the colored man. I have labored with them and for them, as a minister, and at home and abroad defended them in their rights and privileges in the church, to the utmost extent they can with propriety and safety be granted them. I believe I have their confidence and respect. I had a touching instance of this, among many others, that I will state. More than a year since I had occasion to visit a sick son, sojourning, for the time, in Fauquier county, Virginia. My time was limited. I could stay with him only a night, and passed the second night at a near connexions in Loudoun county. It was necessary for me to reach Harper's Ferry by a certain hour to take the cars to get to my work in time; and as I had to pass through a section of country where I was well known, and especially Hillsboro', to prevent detention on the way, I started very early in the morning; passed on very well and uninterruptedly until I got through Hillsboro', when a colored woman stopped me with the interrogatory—isn't that *John A. Collins?* Yes, said I. Well, said she, you must stop and see my mamma? And who is she, said I? Why, she replied, don't you remember *old Molly*, that once lived with Mrs. Parker? Oh, yes, said I, very well; and the nine days' meeting we held at Arnold Grove, years past, at which scores were converted, came fresh to memory, and old Molly, too. Where is she, I asked? Up there, she responded, pointing to several small houses, and ran to them and gave the information, and *Molly*, and all the household turned out and gave us a cordial greeting; the old lady, indeed, warming up to a regular shout. We spent a moment or so and passed on. Presently we came to the residence of a friend, and as we were passing the barn a colored man stepped out, looked surprised, and finally said, "is that John A. Collins?" Yes, I replied. Well, said he, I must shake your hand. Certainly, I replied, and we took a good hearty shake hands.

Thinking on these scenes as I rode along, I thought to myself—I would not exchange *that name*, humble and untitled as it is—embalmed in the recollections and memories of these poor colored people, because I had been instrumental in doing them good, for the brightest gem "that created fortune wears," or the proudest title worn by any favored son of earth. It is a monument of faith and love, never to be thrown down, but will stand in eternity.

Now, sir, for the reasons above given, and others might have been added to them, I am opposed to the measure before us. If passed by this body, it will carry ruin and destruction into the church. To adopt the sentiment of a great man, uttered in another capitol, and in reference to another object, I will say in conclusion, I wish, *ardently wish*, never to see the Methodist Church divided—violently rent asunder—cut up into fragments, its identity destroyed; but that her union may be indissoluble in doctrine, sentiment, love and practice; and on the discipline as it is on the vexed question of slavery,—now and forever, one and inseparable.

THE BEDFORD GAZETTE.

Bedford, July 4, 1856.

G. W. Bowman, Editor and Proprietor.

VOICE OF THE PEOPLE!!!

FOR PRESIDENT,

HON. JAMES BUCHANAN,

OF PENNSYLVANIA.

FOR VICE PRESIDENT,

HON. JOHN C. BRECKINRIDGE,

OF KENTUCKY.

DEMOCRATIC STATE TICKET.

Canal Commissioner,

GEORGE SCOTT.

Auditor General,

JACOB FRY, JR.

Surveyor General,

COL. JOHN ROWE, (of Franklin county.)

(Subject to the decision of the State Convention.)

The Question of Slavery.

Speech of Rev. John A. Collins.

☞We make no apology for occupying upwards of nine columns of the Gazette of to-day, with the speech of Rev. Dr. Collins before the Conference of the M. E. Church at Indianapolis, on the proposed change of the discipline of the Church in relation to slave-holding by its members—for we look upon it as one of the ablest speeches ever delivered in the United States on this subject. Everybody should read it, and especially those church members who consider it the first duty of their religion to join the ABOLITIONISTS in their incendiary attempts to dissolve this glorious Union. As long as this speech is, no *reading* man will commence it without reading it through, neither will he fail to hand it to his neighbor to read. The Baltimore American publishes this great paper at length, and speaks of it in the following terms:

The speech will command the attention of all who have watched the introduction of the slavery question as a discordant element into our religious associations, and is not without interest to the general reader. The slavery agitation has become the all pervading topic of national consideration. It occupies Congress to the exclusion of more legitimate subjects of legislation, is the shibboleth of contending parties, has alienated the social sympathies of the people of the two sections of the country, and even seeks to enter the house of God, and forbid those holding different sentiments in relation to it from worshipping together in union and accord. It is a matter for grateful recognition that its last efforts in this way have been defeated. In the two assemblies of the Presbyterian Church, and in the Central Conference of the Methodist Church, all recently held, the question of union with slave-holders was debated earnestly and with the apparent determination, at least upon the part of some, of making it the cause of separation. These efforts, however, were defeated not less by the moderation and justice of those holding opposite views than by the ability with which their views were presented, and, in the case of the Methodist Episcopal Conference, the address of Dr. Collins was generally recognized as among the most powerful of the means there used to avert the catastrophe. Its moderate and conciliatory tone, and strongly developed argument, challenged the respect and consideration of the Conference.

DISSOLUTION OF THE UNION!

☞The Philadelphia *News*, heretofore recognized as one of the leading organs of the Whig party, in its issue of last Monday morning, boldly and unqualifiedly asserts that the "objects and purposes of Black Republicanism are of a sectional character, and that all its tendencies are, sooner or later, to DISSOLVE THE UNION!" In a speech recently made by Millard Fillmore, he makes the same startling charge. The people have no security but in the election of the Democratic nominees, and to this point all lovers of our glorious institutions should exert their noblest energies.

Presidential.

☞The following exhibits the stock of candidates on hand for the Presidency, and their political affinities:

DEMOCRATIC.

President.	Vice President.
James Buchanan, Pa.	J. C. Breckinridge, Ky.

REPUBLICAN (Abolition No. 1.)

John C. Fremont, S. C.	W. L. Dayton, N. J.

KNOW NOTHING.

Millard Fillmore, N. Y.	A. J. Donnelson, Tenn.

KNOW NOTHING BOLTERS.

J. C. Fremont, S. C.	Wm. F. Johnston, Pa.

KNOW NOTHING SUB-BOLTERS.

R. F. Stockton, N. J.	K. Raynor, N. C.

ABOLITION No. 2.

Gerrit Smith, N. Y.	S. McFarland, Pa.

VOLUNTEER K. NOTHING.

Sam Houston.

The above is no visionary picture, no mere phantom of immagination, but a true classification of the several Presidential candidates as they are now before the country. In a few days a convention of Old Line Whigs is to assemble in Louisville, when, perhaps, another nomination will be made! What once was known as the Whig Party, is now cut up into seven distinct factions, each entertaining a bitter hatred toward the other. You have the Republican, Know Nothing, Know Nothing Bolters, Know Nothing Sub-Bolters, Abolition, and volunteer Know Nothing organizations, and honest men are asked to support them, not from any *principle* involved in the case, but simply to give *office hunters* an opportunity to plunder the Government. On the other hand, the Democrats from East to West, from the centre to the circumference of the United States, have united to a man upon JAMES BUCHANAN and J. C. BRECKINRIDGE, two of the most eminent Statesmen now living.

Freemen, choose ye between them. All who want Peace, Prosperity, and a Sound currency, will vote for BUCHANAN and BRECKINRIDGE. Those who want *white* men turned into SLAVES because they were born on another soil—and *colored* slaves turned loose to swarm the land, will vote for one branch or the other of the opposing candidates representing the above factions.

The resolutions of the Democratic County Convention give a cordial invitation to all those Democrats who left us under a false impression, to return to their first love—and they also extend the hand of sincere friendship to those old line whigs who have kept themselves unspotted from the taint of Know Nothingism. Decide, therefore, and ACT.

THE DEMOCRATIC COUNTY CONVENTION.

☞The proceedings of the Democratic Convention of Bedford County, which met in this place on last Tuesday, week, will be found in the Gazette of to-day. The resolutions are written with force and ability; and, emanating from a body composed of the very best men in Bedford County, they are entitled to the full consideration of the people. Let the Democracy act with the determination which our cause demands, and success is certain. The County Committee will soon announce the times and places for holding Town-ship meetings, and it is hoped they will be largely attended. Messrs. JOHN CESSNA, WM. P. SCHELL, JOB MANN, S. H. TATE, WILSON REILY, O. E. SHANNON, WM. M. HALL, G. H. SPANG, JOHN P. REED, JOSEPH W. TATE, and GEO. W. BOWMAN, (or some of them,) will certainly be present at all the meetings. Other speakers will be announced hereafter.

☞MR. RENSHAW.—Before our paper went to press last week, (but too late for correction,) Mr. Reed, a member of our Bar, informed us that he thought we were mistaken in denominating Mr. Renshaw, about whom we were speaking, a *Lawyer*. He was of opinion that he is not a member of the profession. We make the correction, because we design to say nothing in our paper, during the campaign, that we do not conscientiously believe to be strictly true. The fact of his being a lawyer, however, was no *point* in our remarks. That Mr. R. is qualified to adorn *any profession*, both by nature and education, is not the subject of doubt by any who know him. A gentleman of large fortune, and handsome accomplishments, he has heretofore been one of the leading and active Whigs of the country—but so disgusted has he become with the operations of Know Nothingism and *Black* Republicanism, that he, like thousands of other influential Whigs, has taken a decided stand in favor of BUCHANAN and DEMOCRACY.

SURVEYOR GENERAL.

☞Hon. Timothy Ives having tendered his declination to the State Central Committee, at their last meeting, as the nominee of the Democratic party for Surveyor General, the Committee have called upon the late 4th of March Convention, to re-assemble in Chambersburg on the 6th day of August, to nominate a candidate to fill the vacancy thus created—and many indications seem to point unerringly to Col. John Rowe, of Franklin, as *the man*. He combines all the qualities of a sterling democrat and an *honest man*, and possesses every qualification for a faithful discharge of the duties of the office. No better or more popular man can be found in the Commonwealth, and we most sincerely hope and trust that he will be nominated by acclamation. We place his name at the head of our paper, subject, of course, to the decision of the Convention.

☞It will be seen by reference to our advertising columns, that Capt. Jacob Reed has removed his store to the room he has so elegantly fitted up immediately opposite the Bedford Hotel, and formerly occupied by Peter Radebaugh, where he is ready to wait upon all who favor him with a call. The Captain is a clever man and good citizen, and deserves to be encouraged.

☞MANNY'S COMBINED REAPER AND MOWER.—We invite the especial attention of the Farmers of Bedford County to the advertisement of A. DeArmitt, Esq. and Col. Jackson, of Blair County, in reference to the above Patent, which will be found in the Gazette of to-day. From what is said of it, we presume it is one of the greatest agricultural inventions of the age. The Hollidaysburg papers all speak of it in exalted terms, after having witnessed its practical operations. Mr. DeArmitt will, we learn, be in Bedford to-day (Thursday) with the view of exhibiting it to those who feel interested on the subject. All who are in favor of saving labor in taking off their harvest will give the matter their attention.

"Look out for the Locomotive.—Along our principal Railways, at the crossings of turnpikes and common roads, huge signboards are erected, bearing in large letters the caution "Look out for the Locomotive." Taking a hint from the railway signboards, and having a care for the safety of our political opponents, we reiterate the caution, "Look out for the Locomotive." The Buchanan train is in motion, and our Know Nothing friends had better keep off the track if they don't want to be crushed. They need not try to get on board. It's a "through train" and won't stop to take up passengers.

Compliment to Hon. J. C. Breckinridge.—The Old Line Whigs of the Ashland District, of Kentucky, have presented the Hon. J. C. Breckinridge with a hand-some pair of horses "as an evidence of their pride in their fellow-citizen, though of opposite politics, and as a pledge of their confidence in the coming administration of which he will be a prominent member."

KNOW NOTHING WITHDRAWALS!

☞The Georgia Times and Sentinel of June 17, 1856, contains the names of SIXTY-THREE members of a Know Nothing Lodge, appended to a long and able address, in which they forever renounce the midnight order. They close with the following paragraph:

"We, therefore, recommend to our fellow citizens the election of James Buchanan and John C. Breckenridge as President and Vice President of the United States.

Col. Benton.

☞The following extract from a speech of Hon. Thos. H. Benton, made at a meeting in St. Louis, a few days since, to ratify the nominations of Buchanan and Breckinridge, will be read with great interest by everybody; especially as his son-in-law is an opposing candidate:

"He said that he had been asked what he intended to do, now that his son-in-law, Mr. Fremont, was a candidate for the Presidency? He remarked that he had never asked for a government place for any of his family, and when he said a thing he would do it, and when his country called for his aid, ☞ *he knew no family ties—he would vote and work for Mr. Buchanan in opposition to all parties, and knew no family ties in such a contest, where the preservation of the Union and the Constitution was at stake.* He would vote for Mr. Buchanan, and called upon every man present to put a shoulder to the wheel, not only to vote for the veteran statesman, but to give him their support in carrying out the great principles of the Democratic party. Mr. Buchanan, he said, was certain of being elected, and the duties devolving upon him, as the Chief Magistrate of this glorious Republic would be far greater than that resting upon any former administration."

☞A correspondent of the Blair County Whig, writing from Bedford, charges that the *Bedford Gazette* has been entirely silent on the subject of the "*Sumner Outrage*," and the "*war in Kansas*." Now, both the writer and the Editor know better, and gave currency to the paragraph with the evident view of *deceiving* their readers. The Bedford Gazette denounced the attack of Brooks as strongly as any other paper in Pennsylvania or elsewhere—it also denominated the speech of Mr. Sumner as a tissue of blackguardism and scurrility *inviting* the brutal scene which followed. Both Brooks and Sumner have disgraced the trusts committed to their hands.

On the "Kansas War" we repeat what we have frequently said before, that the Abolition leaders (alias *black* Republicans,) are responsible for all the outrages that have been perpetrated in that territory. Abolitionists were sent there, armed to the teeth with Sharp's Rifles, which certain Preachers pronounced better than Bibles, to get up an anti-Slavery excitement by shooting down the actual settlers in attempting to form State Laws in accordance with the Constitution; and all for the express purpose of making capital against the Democracy in the approaching Presidential campaign. When the Know Nothings at St. Louis and Cincinnati shot down men and women like mad dogs, because they had the misfortune to be born in the old country, these *moral* negro worshippers had not a word of condemnation to offer! After the Presidential election is over the Kansas humbug will pass away like the humbugs about the U. States Bank, the Tariff, the acquisition of California, and all the other humbugs that have characterized the actions of our opponents during the last few years. Freemen you have been badly gulled heretofore. Don't suffer yourselves to be gulled into *worshippers* of the black race to the disgrace of your own color. Don't.

☞The New York Herald, a warm advocate of Col. Fremont's nomination, says, after a full survey of the political field, that it thinks "Mr. Buchanan will be elected without much difficulty."

The Old-Line Whigs.—Hon. W. C. Preston, of Kentucky, formerly an old-line whig, stated at Cincinnati that there were still *two hundred thousand* old-line whigs, most of whom would vote for Mr. Buchanan.

Colonel Sims, of Kentucky, another old-line whig, stated that he and hundreds of other old-line whigs would vote the democratic ticket this year.

Fremont in Pennsylvania.—In the recent black republican convention at Philadelphia, Mr. T. Stevens, of Pennsylvania, said that if any other man than Judge McLean were nominated for President, "Pennsylvania would be lost by fifty thousand."—Judge McLean was *not* nominated. Pennsylvania, therefore—according to black-republican authority—will give fifty thousand majority for Buchanan.

Hon. Thaddeus Stevens, the well-known and sagacious politician of Pennsylvania, pronounced the fate of the republican cause upon the nomination of Fremont. He declared that it would insure the success of Buchanan in Pennsylvania by a majority of fifty thousand. Mr. Stevens was for Justice McLean.

The Old-Line Whigs of Connecticut.—The amalgamation of the know-nothings with the republicans in Connecticut has left the old-line whigs no alternative (says the Journal of Commerce) but either to abstain from taking any part in the presidential election, or uniting with the democrats in the choice of Buchanan and Breckinridge. A large number of them will adopt the latter course. Among those who have publicly taken this position are Col. Hazard, late chairman of the central whig committee; Hon. Charles Chapman, late whig member of Congress from the Hartford district; N. Morgan, esq.; Hon. Philip S. Galpin, recently elected mayor of New Haven by the democrats, and many others.

☞The following is an extract from a letter recently received by a gentleman in Bedford from Dr. Geo. H. Keyser, of Pittsburg. His many friends here and elsewhere will read it with pleasure.

"I rejoice to see the unanimity of which you speak in relation to Mr. Buchanan. He is without doubt the very man indicated for the present excited state of affairs. The confused and chaotic elements opposed to the Democracy, now striving under different names for the mastery, will find in him an unflinching opponent, backed by the people, who will carry him triumphantly to the chief office in our glorious Republic. The Constitution, as understood by those who founded it, and of course who understood it best, will find in him an ardent protector who will guard it with jealous care, and repel with patriotic firmness, for which he has ever been distinguished, all attempts to weaken its tone, or misconstrue its pages. He will bring with him into the office a life-time of experience acquired in companionship with the brightest intellects, ripened into use by constant and active exercise in devotion to the interests of his country at home and abroad. He is the man for the times, and will fill the place exactly to which the people moved by a wise impulse, are going to elect him. Several "old line whigs" here, are out in his support, whilst the Democrats here are sanguine of a majority of fifty thousand in this State, and calculate, with some reason, that Allegheny county will give him a majority."

☞The address of the State Central Committee, No. 1, will appear next week.

☞The Fulton Democrat, Philadelphia News, and Huntingdon Globe, all appear in new type, looking as clean and neat as a dollar just from the mint.

Worth Remembering.—Sarsaparilla, or the extract thereof, is a favorite prescription with many of our best physicians, and at this season largely used to purify the blood, and strengthen the constitution. The preparation manufactured by Mr. Hurley of this city is universally admitted superior to any that has for years been offered to the public, and the large and increasing demand fully justifies the assertion.—It is used with decided advantage in Scrofula, Dyspepsia, Liver Complaint, Bronchitis, Cutaneous disease, and all affections arising from an impure or weakened condition of the blood. Let no one be deceived into using any other.—*Lou. Times.*

MARRIED:

On the 22d inst. near the Blue Knob, by the Rev. N. E. Gilds, Mr. Daniel L. Bowser, to Miss Susanna Feathers, both of Blair Co. Pa.

Democratic County Convention.

In pursuance of the rules adopted by the Democratic party, the Delegates elected by the Townships of this County, on Saturday, the 21st June, assembled in the Court House, on Tuesday, June 23d, and organized by choosing the Hon. JOB MANN, President, and JOHN P. REED, Secretary.

The following gentlemen presented thier credentials and were recognized as delegates.

Bedford Boro'—Job Mann, John P. Reed.
Bedford T.—John Brown, Samuel Defibaugh.
Broadtop—Ephraim Foster, Samuel Fluke.
Colerain—Josiah Shoemaker, W. Cessna.
Cum. Valley—James Cessna, John A. M'Coy.
Harrison—Wm. A. Powell, Jos. Mortimore.
Hopewell—Michael Fluke, Geo. Gellbaugh.
Juniata—Wm. Keyser, Jacob Adams.
Liberty—John A. White, Fred. Oaks.
Londonderry—John Devore, John Hyssong.
Monroe—Matthew Murray, Jon. Horton.
Napier—P. H. Studebaker, Geo. W. Gump.
Providence East—W. Mellon, C. Evans.
" West—V. Wient, J. Buzzard.
Schellsburg Bor.—A. J. Snively, E. Horn.
Southampton—Thos. Donahoe, D. Walter.
St. Clair—J. W. Crisman, Jacob Beckley.
Union—J. Harsbarger, Moses McIlwaine.
M. Woodberry—P. Burns, W. McDonald.
S. Woodberry—John B. Fluke, J. Brumbaugh.

On motion it was Resolved that the Convention proceed to nominate a Ticket Vive Voce.

Whereupon the following ticket was unanimously nominated:

County Surveyor—WM. M. HALL.
District Attorney—G. H. SPANG.
Associate Judge—A. J. SNIVELY.
Commissioner—H. J. BRUNER, (3 years.)
" CADWALADER EVANS, (1 yr.)
Poor Director—GEORGE ELDER.
Auditor—HENRY B. MOCK, (3 years.)
" THOS. W. HORTON, (2 years.)
Coroner—JOHN HARSHBARGER.

Messrs. W. P. Schell, Samuel Defibaugh, and G. H. Spang, Representative Conferees.

COUNTY COMMITTEE.

G. H. Spang, Esq., John Cessna, Esq., Col. Jos. W. Tate, Wm. M. Hall, Esq., Samuel G. Statler, Esq., Col. F. D. Beegle.

A series of resolutions were then offered and read by J. P. REED, when, upon motion, the same were warmly adopted by acclamation:

The Delegates representing the Democracy of Bedford County, in Covention assembled, for the purpose of nominating a County Ticket, coming fresh from the masses of the people, deem it fit and proper on this occasion, the first occurring since the sitting of the Cincinnati Convention, to give expression to their sentiments in regard to the doings of the same. Therefore

Resolved, That in the platform as laid down by said Convention we recognize a renewed and happy endorsement of the great cardinal principles of the Democratic party, principles in the promulgation of which this party has so oft marched to victory, and in the success of which our great nation has arrived to its present proud and prominent position; principles so happily embodied in the Baltimore Platform, and now so nobly and fearlessly declared to the people in the face of the present storm of unpatriotic degeneracy, as exemplified in Know Nothingism, Black Republicanism and Abolitionism:—We heartily congratulate our brethren of the Cincinnati Convention in the proud and patriotic stand taken by them.

Resolved, That in the unanimous nomination of James Buchanan for the Presidency by said convention, we recognize the old and well known elements of success, the willing obedience of a noble band of national patriots to the sympathetic heavings of the nations will. In this the nominee of the Convention for the highest office in the gift of a free people, we recognize an *old and well tried friend*, a true patriot and honest man. The moderation, unbending integrity and dignity of whose character, as well as his eminent services in Cabinet and State, has crowned him with the nation's veneration and confidence, and in his long life of eminent services we have a sure guarantee of the nations weal.

Resolved, That the nomination of John C. Breckenridge, the gifted Son of 'Old Kentuck,' meets without unqualified approbation, we hail the same as another incident auguring the success of the Democratic cause—bringing to the field as he does, youthful energy, talent of the first order, enlarged experience coupled with the unbounded popularity enjoyed by him amongst his neighbors, his success is undoubted, and his country's pro-perity and happiness insured.

Resolved, That we, in the name of the Democracy of Bedford County, give a cordial invitation to all who were *deceived* into the Know Nothing organization, to return to the old *homestead* where they will be warmly received upon a common platform. In giving this invitation we do so because we do not desire to strike down any for an honest difference of opinion. We wish it to be distinctly understood however, that we *coax* no man, nor do we desire any to adopt our principles or step upon our platform who cannot do so conscientiously, and under the belief that he is thus promoting the true interests of the great body of mankind. Those who cannot act with the Democracy, under such a leader as *James Buchanan*, can never act with us except from selfish motives, and therefore, the lines drawn in this contest will be the *dividing ridge* between us and the enemies of Democratic principles. The noble spirit, is the man who having committed an error, takes pleasure in retracing his steps, and thus proving to the world the rectitude of his intentions in leaving his old friends. We say then, *come back now*, and we will meet you on a common platform, or forever stay away.

Resolved, That we extend a sincere and hearty invitation to those old line Whigs who have never bowed the knee to the dark and Anti-American spirit of Know Nothingism—who have never prostituted themselves to so degrading an organization—to unite with us in the approaching campaign, in the election of the nominees of the Cincinnati Convention.—We will meet you as brethren, and treat you in the spirit of true American brotherhood.

Resolved, That the charge preferred against JAMES BUCHANAN by a few of the lower order of Abolition scullions, is false in fact—false in every particular—destitute of even the shadow of foundation—and we call upon the people to treat it with the contempt due to falsehood in its meanest form, and spurn the creature who would insult your intelligence by uttering it in your presence as you would a POLECAT.

Resolved, That the ticket now put in nomination by the convention is composed of gentlemen entitled to the respect, and the cordial and earnest support of the Democratic Party of the County; we therefore call upon all true Democrats to take off their coats, roll up their sleeves, and go to work like men—to leave no honorable means unemployed in securing the election of the ticket. We call upon the committees of vigilance, for the respective townships, to be active in the discharge of their duties, to see that no votes are left behind on the day of election, to be active in canvassing their respective districts, and victory will be sure to perch upon our banners; having the effect not only of filling our offices with men good and true, but also of strengthening the hands and invigorating the hearts of all true democrats for the approaching national contest.

Resolved, That the proceedings of this convention be published in the *Bedford Gazette*, and all other democratic papers of the State willing to do so.

Resolved, That Wm. P. Schell, Saml. Defibaugh, and G. H. Spang, be, and are hereby appointed Conferees from Bedford County, to meet similar Conferees from Cambria and Fulton counties, and that said Conferees be and they are hereby instructed to use their influence to secure the re-nomination of Joseph Bernard and Gen. N. Smith, to represent this district in the next Legislature.

On motion, it was Resolved, That the officers of this convention certify the proceedings of the same to the County Committee.

Just as the convention closed its labours, Gen. JAMES made his appearance, who, upon the warm request of the convention, proceeded to address them in his usual eloquent and happy manner, at the close of which he was greeted with three cheers. The convention then adjourned sine die, with three cheers for BUCHANAN & BRECKINRIDGE and the County Ticket.

Attest,
J. P. REED, Sec'y.

JOB MANN, Pres't.

Methodist Sunday School Celebration.

Early on Thursday morning, the streets were lively with little girls gaily and tastefully dressed. The boys, looking as clean as new pins, were also about. The groups and clusters of these little fairies were soon seen moving out to the church to form procession, which, with martial music at its head—banners and flags beautifully decorated, and with appropriate mottoes, made an imposing display in their march around town, and out to the grove in Barclay's woods. Arrived there in front of the stand erected for the occasion, we found it buried in shrubbery, wreaths and festoons—all well gotten up. Mr. Gibson, pastor of the church, in his happy manner took the stand, and opened the exercises with an appropriate prayer. Mr. Saml. Shuck, Superintendent, was also there. We suspected his brother, Wm. Shuck, very strongly for being out there before, judging from the taste displayed in the arrangement on the ground. We wondered what the large horses were standing hitched at the fence for, covered with heavy harness; but in looking round found several barrels of water, and a good deal more than *five loaves and two fishes* there in baskets. We concluded the horses and *big gears* had something to do with that part of the arrangement. After seeing Mr. Sigafoos on the side of the stand with some papers &c. in hand, we judged there were some other feasts on hands besides those to come out of the baskets. We were not disappointed. Various literary and religious exercises in the form of declamations, dialogues, singing &c., were produced by many of the scholars in a manner that reflected much credit upon them, and a great deal upon their teachers and superintendent. It was just as it ought to be. You must give children their plays, their novelties and toys. The parents were there giving it their countenance and encouragement. Without these interests all conspiring Sunday-Schools don't come to much.

Mr. Gibson, in a very agreeable and p'easing manner, and with just such remarks as everybody liked on such an occasion, introduced the scholars as their respective parts turned up. We will not distinguish, for all did well. We must notice, however, that *Sunday-School hymn* by the five little girls—we don't now remember their names. It appeared that the wind ceased rustling the leaves, that all might hear and appreciate it. The dialogue between masters Cessna and Blymire, was conducted with such ease and natural outburst of expression as made you think they were really in earnest. The star speech of John Shuck took us down. His voice, his gestures and clear articulation, together with a peculiar flash of his eye and a little knitting of the brow occasionally gave evidence of good ground there for cultivation. James Shuck made an admirable speech.—Well may the parents of these two young men be proud of them. Josiah Gephart and Henry Baker did themselves much credit in their speeches and dialogues.

The closing scene was a dialogue between Joseph and his brethren, in appropriate costume. This very interesting portion of Biblical history was well dramatized. The character of Joseph was well sustained by John Fulford, a young gentleman of considerable promise, and who made the opening speech with much credit to himself. This over, and we desire to close down on a description; for the amount of cold ham, chicken, pickles, bread and butter, cakes, &c., &c., which were spread out on a long table and disposed of by the scholars and spectators, can better be imagined than told, when we say that probably four or five hundred palates were well catered to, and all the boys and girls scampered off with trouser pockets and handkerchiefs full of what was left.

SPECTATOR.

THE NEW YORK HERALD, of the 3d instant, enters warmly into a discussion of the Medical practice of Dr. Robert Hunter, of that city. The editor of the Herald stated on a former occasion that he was himself a patient of Dr. Hunter, and had derived great relief from his treatment. He says:—No man, we will venture to say, in the whole annals of the profession, has ever introduced a more important innovation on the old system of practice, or gained in a short space of time more converts to his opinions.—Amongst these he has to reckon some of the faculty itself, forced to conviction by the proofs that daily fall under their observation. But the most incontrovertible evidence of the benefits conferred by Dr. Hunter's mode of treatment in diseases of the lungs is to be found in the City Inspector's report. By these documents it is shown that the diminution in the mortality from con-sumption during the last three months of the year 1855, as compared with the corresponding three months of 1853 and 1854, was nearly twenty-five per cent. Comparing the first quarter of the present year with the first three months of the years 1854 and 1855, the diminution is still more remarkable, amounting to more than 32 per cent. Now, we know from the vast number of cases treated and cures effected by Dr. Hunter during the periods referred to, that his efforts contributed, if not to produce all, at least the greater share of this improvement. The severity of the past winter would have increased instead of diminished the mortality arising from pulmonary diseases, had not there been some new and powerful counteracting influence at work.

Emboldened by these results, and having the most entire confidence in the inhalation system, Dr. Hunter now comes forward to challenge the faculty to a fair and open investigation of his theories. He says, and says truly, that it is not right to confine the discussion to medical journals, which are the mere exponents of the interests and prejudices of particular individuals, societies or schools. He claims the whole public for his audience, and he leaves to them the decision of the merits of the controversy.*

Purify Your Blood.

The Wonder of the Nineteenth Century.

Important and of great Consideration to the Suffering.

T. A. HURLEY'S SARSAPARILLA.

OF all the remedies that have been discovered during the present age for the "thousand ills that flesh is heir to" none equal this wonderful preparation.—Only three years have elapsed since the discoverer (who spent a decade in studying, experimentalizing, and perfecting it) first introduced it to the public, and it is already recognized, by the most eminent physicians in all parts of the country to be the most surprising and effective remedy for certain diseases of which they have knowledge.

All other compounds or syrups of the root, have hitherto failed to command the sanction of the faculty, because, on being tested, they have been found to contain noxious ingredients which neutralize the good effects of the Sarsaparilla, and often times injure the health of the patient. It is not so with Hurley's preparation.

This is the pure and genuine extract of the root, and will on trial, be found to effect a certain and perfect cure of the following complaints and diseases:

Affections of the Bones,	Habitual Costiveness,
Debility,	Indigestion,
Diseases of the Kidneys,	Liver Coplaints
Dispepsia,	Piles,
Erysipelas,	Pulmonary Diseases,
Female Irregularities,	Scrofula or King's Evil,
Fistula;	Syphilis,

And all Skin diseases.

Besides curing the above, it is also known to be a great and powerful tonic, purifying the blood and invigorating the system.

In short, it is, without exception, in the cases mentioned, and its general effect on the system, the most efficacious as it is the most desirable remedy of the age. It is already extensively used throughout the country and is fast obtaining an European reputation. The instances of cures it has effected are daily coming to the proprietors knowledge, and he has no hesitation in recommending it to one and all who desire to procure relief from suffering. One bottle being tried, its effects will be too apparant to admit of further doubt.

Recollect Hurley's Sarsaparilla is the ONLY GENUINE ARTICLE in the market.

Price $1 per bottle, or six for $5.

☞This medecine can be procured at all extensive Drug houses.

July 4, 1856—1y*.

REMOVED.

The undersigned, thankful (as advertisements say) for past favors at the Colonade store, in Bedford, would respectfully announce to his patrons and friends generally, that he has removed his entire stock of goods to his new brick store room lately occupied by Peter Radebaugh, opposite the Bedford Hotel. His supply of goods is fresh, new and fashionable. His new room has been neatly and elegantly fitted up and remodeled.

All kinds of produce are taken in exchange for goods.

He hopes to be continued in the favor of his patrons and the public.

JACOB REED.

July 4, 1856.

DIED,

In St. Clair Township, on the 21st ult. Mr. MATTHIAS IOBES, aged 79 years, 10 months and 9 days. The deceased was an honest and upright man, and, for many years, had been a member of the German Reformed Church. Peace to his ashes.

☞NO HUMBUG.—H. H. HUTZ'S CELEBRATED Tetter Wash, is the only safe and sure remedy ever discovered for curing the Tetter, Ringworm, and all eruptions of the Skin. It is so infallable a remedy, that a perfect cure in all cases of Tetter is guaranteed, if attentively applied. In ordinary cases one bottle will be sufficent to perfect a cure. In bad cases, with a Tetter of long standing, more will be required. Price 25 cents per bottle, For sale at Dr. B. F. Reamer's Bedford. April 25, 1856-1y.

☞A SECRET FOR THE LADIES.—HOW TO PRESERVE BEAUTY.—Don't use Chalk, Lily White, or any of the so-called cosmetics, to conceal a faded or sallow complexion.

If you would have the roses brought back to your cheek, a clear, healthy and transparent skin, and life and vigor infused through the system, get a bottle of Carter's Spanish Mixture, and take it according to directions. It does not taste quite as well as your sweet-meats; but, if after a few doses you do not find your health and beauty reviving, your step elastic and vigorous, the whole system refreshed and invigorated like a Spring morning, then your case is hopeless; and all the valuable certificates we possess, go for nought. It is the greatest purifier of the blood known; is perfectly harmless, and at the same time powerfully efficacious.

See advertisement.

Great Cure of Piles.

CAMDEN, N. J., March 12th, 1855.

Dear Sir—It is with much pleasure that I take this opportunity of informing you of the great benefit I have derived from the use of a few bottles of "*Hoofland's German Bitters.*" For a number of years I have been sorely and severely afflicted with a pain in the stomach, attended by severe attacks of the *Piles*, for which I tried a great many remedies, but without affording me any relief. Being advised to use the *German Bitters*, I did so, using in connexion, for the *Piles*, your *Spikenard Ointment*, and I now inform you that they have entirely cured me and restored me to health, and I would advise all the afflicted to use your valuable medicines, &c.

Respectfully yours, MARGARET REPSHER,
No. 45 Plum street, Camden, N. J.

Dr. C. M. Jackson, Philadelphia.
See advertisement.

IMPORTANT ADVICE.—To have a teazing cough or cold, with a perpetual dripping from the nose and soreness of the breast and lungs is truly annoying, and such of our readers who may be afflicted in that way, we would say go to Rupp's store and buy a bottle of Dr. Keyser's Pectoral Syrup, and you will be relieved of a great deal of suffering, and probably saved from some more formidable lung disease.

MANNY'S COMBINED REAPER AND MOWER, WITH "WOODS' IMPROVEMENT."

Farmers of Bedford and Blair Counties are informed that this justly celebrated machine can be had by application to

W. W. JACKSON,
A. DE ARMIT,
Agents for Blair and Bedford Counties.

July 4, 1856.

CHEAP CLOTHING.

L. HERSHMAN & CO., would respectfully inform the citizens of Bedford County, that they have opened a Clothing store in Hollidaysburg—No. 5, Loyd's Row.

July 4, 1856.

AGRICULTURAL MEETING.

The Members of the Bedford County Agricultural Society, will meet at the Court House on Saturday the 5th inst., at 2 o'clock, P. M. to make arrangements for the coming annual Exhibition.

List of Letters

REMAINING in the Post Office at Bedford, Pa., June 31st, 1856. Persons calling for letters in this list will please say they are advertised.

Adams Isaac, Bemer Jas, Brown Davis A. Butledge G, Pow-ell G W, Beer Bill, Barkmer Joseph, Chambers H F, Cook Elizabeth, Croyle Adam, Compher Alex, Diehl Amelinan Miss, Danner Adam, Defibaugh Elizabeth, Emery Tames, Evans Timothy, Elton John, Frohlig George, Fletcher J N, Farber Thomas, Gillian Hannah Miss, Gaiby Squire, Gorden John C, Henry Rebecca, Hartman Elizabeth, Holderman Lewis, Heltzell William, Hazlett Mary Miss, Margret Miss, McCoy W B, Mullin George, Nuemaner Jane Miss, Peiper John B, Puillips Saml, Poorman Jacob, Price Jacob, Riseling John, Redpath H H, Reed Jnoathan, Reilly Michael, Rockey G S, Rkely George, Sherfy S, Shafer John, Staly Jacob, Stickler Maria, Sellick E J, Snider Catharine, Smith Frank, Stiffler Mart, Smith Charles, Soller Michael, Sinsman S, Sworty Sarah; Taylor William, Wisegarver Rebecca, Keley Patrick S, Kennedy Shannon, Kline Zenas, Long Abraham H, Lynn Alexander, Landis Christian, Linnel J P, Logue James, Ling John H, Waker John, Wertz Michael Willis Hannah, Wagerman Jacob, White G, Vannetta Robert.

FISHING TACKLE AND GUNS.

THE subscribers call attention to their stock of Fish Hooks and Tackle of every description. Cane Reeds, Sea Grass, Trout Flies, Lines, &c. Also, Fine English and German Guns, Revolving Pistols, Percussion Caps and Sporting Apparatus generally.

For sale at lowest CASH PRICES, Wholesale and Retail.

JOHN M. HEYBERGER & BRO.
No. 47 North Second St. Philadelphia.

May 16, 1856—3m.

SPECIAL NOTICE.

All persons indebted to the firm of Rupp & Oster are respectfully and earnestly requested to make immediate payment. The books are in the hands of G. W. Rupp, for collection, and must positively be closed. Our friends who are in arrears will please consult their interest by attending to this notice at once and not put us under the unpleasant necessity of making them pay costs.

Bedford, May 16, 1856—2m.

PATENT
WASHING MACHINE.

The undersigned would respectfully inform the citizens of Bedford County, that they have purchased the patent for the above Machine, from the patentee, (C. Hollinsworth, State of Indiana,) and are now prepared to manufacture, and keep constantly on hand, the Floating Ball or Knuckle Washing Machine, at St. Clairsville.

This Machine works well, and a girl of fourteen years, can perform the largest Washing in a very short time, and the amount of clothes and soaps saved in a year, will pay for the Machine. Everybody should have one of these Machines.

Some of the citizens of St. Clairsville have tried it, and can testify to what we have said concerning it.

D. C. WETSELL,
D. R. KOONS.

June 6, 1856.

"The mind's the standard of the man
So poets do suppose,
But the standard of the GENTLEMAN
Is neat, well-fitting CLOTHES."

Then wend your way to East Pitt street,

[Here the Poet "stuck,"] and stepped into C. LOYER'S Fashionable Emporium, and obtained a suit of elegant clothes, at a low figure.

Fayette Springs.

This highly agreeable and attractive Mountain resort, has been leased by the subscriber. New buildings and improvements for recreation, amusement, and bathing, in process of erection during the past, will be ready for the accommodation of visitors the present season. The purifying and healing properties of the waters of these springs have been fully tested by chemical analysis, and the experience of individuals proves their efficacy.

THEY NEVER FAIL TO CURE

Scrofula and other diseases of the blood, by freely drinking the water and eruptions by bathing and external applications of the deposite of the stream.—These waters are chalybeate of iron, with portions of Magnesia and Salts. In addition to the elevated, healthful and pleasant mountain location of these Springs, they are in the midst of classic ground—wild, romantic, and picturesque scenery—caverns, cataracts and cascades. Within a circuit of four or five miles are FORT NECESSITY,

Washington's First Battle Field,

Washington's Spring and Meadows, which he owned to the day of his death—Dunbars Camp—Braddock and Jumonnville's Graves—Delancy's Cave—Ohio Pyle and Cucumber Falls and the Cascades of Meadow Run—easy of access on horseback or in vehicles to be had at the Springs. The streams and woods abound in Trout and Game, affording a rich field for the *disciples of Walton and Nimrod*.

Situate within five minutes walk of the National Road, with regular daily lines of stages passing East and West connecting with Pittsburg Steamboats at Brownsville and with the cars of Pittsburg and Connellsville Rail Road at Connellsville, render these springs convenient of access in a short day ride from Cumberland and Pittsburgh.

The advantages of our location—our moderate charges, earnest desire and the exertions we will use to give entire satisfaction, and to make our guests comfortable, we hope will not fail to render the *Fayette Springs* one of the most popular and agreeable summer resorts in the country. The present lessee has been employed at the Springs during several seasons in the capacity of Superintendent, and he flatters himself that his experience in this and other public houses, will not fail in being useful to himself, and in contributing to the comfort and pleasure of his patrons.

Persons wishing to engage rooms or to make further inquiry will please address the proprietor at Fayette Springs P. O. or at Uniontown, Fayette County, Penna.

W. F. BABCOCK.

June 27, 1856—6t.

NOTICE.

The undersigned appointed by the Court of Common Pleas in and for the County of Bedford, to distribute the money in the hands of O. E. Shannon, Esq., assignee of James K. Hallam, to and amongst creditors, will attend to the duties of his appointment, on Monday the 7th day of July, at his office in the Borough of Bedford, when and where all parties interested can attend of they see proper.

JNO. P. REED, *Auditor*.

June 20, 1856.

NOTICE.

The undersigned appointed by the Orphans' Court in and for Bedford County, to distribute the money in the hands of Joseph Dull, Esq., administrator of the estate of Joseph Nedrow, deceased, to and amongst creditors, will attend to the duties of his appointment on Tuesday the 8th day of July, at his office in the Borough of Bedford, when and where all parties can attend if they see proper.

JNO. P. REED, *Auditor*.

June 20, 1856.

NOTICE.

The undersigned appointed by the Orphans' Court in and for the County of Bedford, to examine the exceptions filed to the account of Jesse Blackburn, guardian of Jesse Rouser, now deceased, and to report an account, will attend to the duties of his appointment on Thursday the 10th day of July, at his office in the Borough of Bedford, when and where all parties can attend if they see proper.

JNO. P. REED, *Auditor*.

June 20, 1856.

For Sale.

The subscriber offers for sale, low, a fine toned Vienna Rosewood Piano Forte.

SAM'L. BROWN.

June 20, 1856.

MRS. E. GOODZEIT,
MILLINER, BEDFORD PA.

IS prepared to furnish Ladies and Misses with every variety of SPRING AND SUMMER BONNETS, on the most favorable terms. She has just received from the City a large and elegant assortment of Bonnets, Flats, &c., which she is prepared to trim so as to suit the taste of the purchaser. She keeps constantly on hand Bonnet Silks, Ribbons, Flounces, Laces, and all other trimmings, to which she respectfully invites the attention of the Ladies of Bedford and vicinity. She also keeps Bonnets ready trimmed. From long experience in the business, she feels satisfied that she can please all who favor her with their custom, both as to style and price. Thankful for the flattering encouragement heretofore received, she asks a continuance of the patronage of the public.

Bedford, May 23, 1856—1y.

PUBLIC SALE
OF VALUABLE REAL ESTATE.

The undersigned, administrators of the Estate of John Lafferty, deceased, will expose to Public Sale, on TUESDAY, the 15th day of July next, a valuable tract of land, late the property of said deceased, situate in Juniata Township, containing 235 acres and 88 perches of patented land, about 75 acres cleared and under cultivation, with a Log House and Log Barn thereon erected, and an apple orchard theron, also an excellent Spring of water at the door; adjoining lands of William Frazier, Isaac Cochenour's heirs and others. This is a very desirable property, and will be positively sold, and on easy terms; to wit: One third of the purchase money to remain in the hands of the purchaser during the lifetime of the widow, the interest thereof to be paid her annually, and the principle at her death, to the heirs of said deceased,—One third thereof to be paid in hand at the confirmation of the sale, and the remainder in two equal annual payments thereafter, without interest; to be secured by judgment notes, or bonds and mortgage. Reasonable attendance will be given, and for further particulars, persons desirous of purchasing, are referred to John P. Reed, Esq., of Bedford, and to the subscribers.

JOSIAH MILLER,
JOHN LAFFERTY,
Administrators.

June 13, 1856.

Gentlemens' Gaiters and Shoes—Mens' and Boys Shoes and Boots; also Ladies, Misses, and Childrens do., for sale by

CRAMER & CO.

HATS.—Mens' Panama, Leghorn, and Braid Hats; also boys and childrens hats, for sale by

CRAMER & CO.

TO THE FARMERS.

The undersigned informs the farmers of Bedford and adjoining counties, that he has made arrangements by which he can furnish, to those desiring, the latest improved and best *AGRICULTURAL IMPLEMENTS* of the day, embracing Scott's "Little Giant" Corn and Cob Grinder, guaranteed to grind from 8 to 15 bushels of feed per hour with one horse—Potts' Corn Stalk Cutter and Crasher, warranted to cut from 120 to 160 bushels of feed per hour—Hay and Straw Cutters, in variety—Wheat Drills and Corn Shellers, which are unsurpassed for cheapness and quality—Cultivators, Horse Hoes, Cider-mills, &c. &c. In short, every utensil used in or about a farm. Wishing to avoid all imposition, each machine sold by him will be warranted to work as represented, or *no sale;* and, as these machines are procured in most cases directly from the Patentees and Manufacturers, the purchaser will be secure in the right of using.

Prices will be as moderate, and, in some instances, less than the same machines can be procured *singly* from the Manufacturer.

As the demand is very great for the two first named machines, orders should be given soon by those wishing to purchase.

WILLIAM HARTLEY.

June 20, 1856—6m.

PUBLIC SALE
OF VALUABLE REAL ESTATE.

By virtue of an order of the Orphans' Court of Bedford County, the undersigned will expose to public sale, on the premises, on SATURDAY the 2d day of August next, a part of the Real Estate of Christian Mock, deceased, situate in St. Clair Township, adjoining lands of Nicholas Lyons, Moses Dubbs, E. L. Anderson, Esq., and others, containing about 30 acres on the South side of the main tract.

This place is valuable, and may be desirable to those whom it adjoins.

Terms:—Cash, at the confirmation of sale on the 1st day of Sept, 1856.

JOHN S. HOLSINGER,
One of the Executors.

June 13, 1856.

DISSOLUTION.

The partnership heretofore existing between the Subscribers, under the name of Weisel & Co., in the Carriage making and Blacksmithing business, was this day dissolved by mutual consent. All business of the late Firm will be attended to by Michael & John G. Weisel, who will collect the outstanding notes and accounts and pay the debts.

WM. WEISEL,
MICHAEL WEISEL,
JOHN WEISEL.

May 27, 1856.

The undersigned have this day formed a partnership in the Carriage-making, and Blacksmithing business, under the name and firm of WEISEL & Co. We will endeavour by promptness, attention, and the character of our work, to merit and obtain a fair share of custom.—Our stand is the one heretofore occupied by Weisel & Foster, immediately East of town.

MICHAEL WEISEL,
JOHN WEISEL.

June 6, 1856—3m.

The best collection of Glees ever Published.

TIP-TOP GLEE AND CHORUS BOOK.

A new and choice collection of Copyrights never before harmonized, and many of the Gems of Modern German and Italian Composers, arranged in a familiar style, and adapted to the use of Glee Clubs, Singing Classes, and the Family Circle, by C. JARVIS and J. A. GETZE.

This work contains a great number of new and favorite songs, harmonized in a style adapted to general purposes, while many of the gems of Mendelsshon, Abt. Kuchen, and other celebrated composers, are presented in an original form. The great variety of musical compositions here introduced, eminently adapts it to the taste and capacity of the Singing School, the Glee Club and the Family Circle.

☞Price one dollar.

Just published by Lee & Walker, No. 188 Chesnut street, and J. B. Lippincot & Co., No. 20 North Fourth street, Philadelphia.

☞Sample copies will be sent by mail, free of postage, on receipt of $1.

May 16, 1856—4m.

THE WEST BRANCH INSURANCE CO.,
OF LOCK HAVEN, PA.

Insures Detached Buildings, Stores, Merchandize, Farm Property, and other Buildings, and their contents, at moderate rates. Capital, $300,000. Charter Perpetual.

DIRECTORS.—Hon. John J. Pearce, John B. Hall, Charles A. Mayer, Charles Crist, Peter Dickinson, Hon. G. C. Harvey, T. T. Abrams, D. J. Jackman, W. White, Thos. Kitchen.

HON. G. C. HARVEY, Pres.
T. T. ABRAMS, Vice Pres.
THOS. KITCHEN, Sec'y.

REFERENCES.—Samuel H. Lloyd, A. A. Winegardner, L. A. Mackey, A. White, James Quiggle, John W. Maynard, Hon. Simon Cameron, Thos. Bowman, D. D., Wm. Vanderbelt, Wm. Fearon, Dr. J. S. Crawford, A. Updegraff, James Armstrong, Hon. Wm. Bigler.

A. S. RUSSELL,
Ag't for Bedford and Fulton Counties.

Bedford, May 16, 1856—1y.

FARM FOR SALE.

A FARM, containing 200 acres, more or less, in Franklin County, Pa., is offered for sale. Particulars can be had by inquiring of the subscriber in Bedford.

VALENTINE STECKMAN.

May 16, 1856.

THE MENGEL HOUSE.
Valentine Steckman, Proprietor.

☞Boarders taken by the day, week, month or year, on moderate terms.

May 9, 1856.

FOR SALE CHEAP.—Country Produce of any kind will be received in exchange for a new family Carriage, a new falling top Buggy, and 2 two-horse wagons—work warranted—a liberal credit given.

CRAMER & CO.

MORE
NEW GOODS.

THE undersigned has just returned home from the Eastern Cities with a large stock of Summer Goods, and is now exhibiting

AT CHEAP SIDE

a general assortment of new style of Summer Goods, comprising a great variety of LADIES' DRESS GOODS, which consists in part of black and fancy Silks, Challi, Lawns, DeLaines, Madonna Cloths, Alpacas, Debege, Mantillas, &c., &c. Also a great variety of black and fancy Cloths and Cassimeres. Linen and Cottonade for Gentlemen and Boys' wear.

BOOTS & SHOES, HATS & BONNETS.

Groceries—Sugars, Syrups, Molasses, Shad, Herring and Mackerel, Bacon, Queensware, Hardware, Brooms, Buckets, Churns, &c.

The above stock consists of every article usually kept in store—all of which will be sold CHEAP FOR CASH, or approved produce.

Thankful for past favors, he hopes by fair dealing and a desire to please, to continue to merit and receive a liberal share of the public patronage.

June 13, 1856. G. W. RUPP.

DAGUERREOTYPES
AND AMBROTYPES.

READER have you ever heard of GETTYS' inimitable Daguerreotypes? If not go at once to his Saloon and see for yourself: and if you want a likeness of yourself or friends, as true as Nature and Art combined can make it, that is the place to get it. If you want a picture put up in the most approved style and of the best materials—or, in short, if you want the worth of your money in a splendtd Daguerreotype or Ambrotype, go to

GETTYS,

as he is the only Artist in Bedford County who can take the new style of Daguerreotypes and Ambrotypes.

He spares no pains to give full satisfaction, and permits no picture to go out until he is confident that it will do so. Having just returned from the East, he is in possession of all the late improvements in the Art, and can assure his patrons that he can furnish them with a style of pictures not taken by any other person in the County.

Rooms at the "Exchange Building," or Odd Fellows Hall, immediately above the store of Mr. A. B. Cramer.

T. R. GETTYS, JR.

June 6, 1856.

NEW STORE.
And New Goods.

Mrs. AGNIS SAUPP would announce to her friends and the public that she has opened a Dry Goods Store in the room occupied as the Post office, where she has just received and opened a handsome assortment of new style Spring and Summer goods, embracing in part, Black and Fancy Silks, French and Flounced Lawns, of all prices, Shallies and Braze Delains, Curtain Drapery, of all prices, Wool De Lains, of all Colors, Cambrick and Swiss muslins, Buttons, Braids, Cords, Edgings, and Insertings, Ladies and Misses Shoes, together with a little of almost everything to be found in Dry Goods Stores.

She has also on hand, a large and well selected assortment of HARDWARE, which will be sold low, in order to close out this branch of business. She hops to receive a liberal share of the patronage of a generous public. Purchasers will please call and examine for themselves.

April 11, 1856.

NEW SPRING AND SUMMER GOODS.

THE undersigned have just opened their usual supply of

SPRING & SUMMER GOODS,

and will take pleasure in showing them, to all who may favor us with a call. Great bargains will be offered for Cash, and all kinds of Country produce—or to punctual customers, a credit of six months will be given.

A. B. CRAMER & CO.

Bedford, May 2, 1856.

BOOK AGENCY.

The subscribers have established a Book Agency in Philadelphia, and will furnish any book or publication at the retail price free of postage. Any persons, by forwarding the subscription price of any of the $3 Magazines, such as Harpers', Godey's, Putnam's, Graham's Frank Leslie's Fashions, &c. will receive the magazines for one year and a copy of a splendid lithograph portrait of either Washington, Jackson or Clay: or, if subscribing to a $2 and a $1 Magazine, they will receive a copy of either of the three portraits. If subscribing to $6 worth of Magazines, all three portraits will be sent gratis. Music furnished to those who may wish it.

Envelopes of every description and size in large or small quantities furnished. Seal Presses, Dies, &c. sent to order.

Every description of Engraving on Wood executed with neatness and dispatch. Views of Buildings, Newspaper Headings, Views of Machinery, Book Illustrations, Lodge Certificates, Business Cards, &c. All orders sent by mail promptly attended to. Persons wishing views of their buildings engraved can send a Daguerreotype or sketch of the building by mail or express.

Persons at a distance having saleable articles would find it to their advantage to address the subscribers, as we would act as agents for the sale of the same.

BYRAM & PIERCE.
50 *South Third Street, Philadelphia, Pa.*

J. H. BYRAM. T. MAY PIERCE.

May 16, 1856—1y.

PUBLIC SALE
OF VALUABLE REAL ESTATE.

By virtue of an order of the Orphans' Court of Bedford County, the undersigned will expose to public sale, on the premises, on FRIDAY the 1st day of August next, the Real Estate of Christian Anderson, deceased, situate in St Clair township, adjoining lands of Keefle's heirs, Jos. Ferguson, Peter Long, John Cessna, Esq., and others, containing 93 acres or thereabouts, and having thereon erected a two Story Log House, Log Barn and Log Spring House, also an apple orchard theron.

Terms:—Cash at the confirmation of sale on the 1st Sept. 1856.

JANE MOORHEAD,
Executrix.

June 13, 1856.

NEW FIRM AND NEW GOODS.

The subscribers having entered into partnership in the mercantile Business, would announce to their friends and the public in general that they have just returned from the East and are now opening and exhibiting in the store room formerly occupied by Elias M. Fisher, a large and splendid assortment of

SPRING AND SUMMER GOODS,

consisting in part of DRESS GOODS of the very latest style, Brilliants, Lawns, Alpacca, plain and figured Delaines, all colors, black and fancy Silks, Muslin from a fip up, bleached and unbleached; Prints from a fip up, Shallies, summer Shawls and Mantillas, Cloths, black and fancy Cassimeres, Tweeds, Jeans and Sattinetts; a large assortment of mens and boys summer wear from 12 cents up; a great variety of Marseilles Vestings, all colors; cotton Chain, Hosiery in great variety, N. W. Collars from 3 cents up; silk and linen Handkerchiefs; also a large assortment of mens and boys summer Hats, Boots and Shoes in great variety, &c. &c.

Also a large assortment of the best GROCERIES, such as super Golden Syrup, N. O. and sugar-house Molasses, Rio Coffee, N. O. Clarified, Geanulated, and steam Sugars, Teas, Spices, Chocolate, Essence Coffee, Tobacco, &c.

Also, a large assortment of Queensware and Glassware, all of which will be sold cheap for cash or approved Produce. We respectfully invite all in search of bargains to give us a call. Our goods will be shewn with pleasure whether purchased or not.

J. & J. M. SHOEMAKER.

Bedford, April 18, 1856.

GREAT ATTRACTION!

C. LOVER,

Merchant Tailor,

Takes this method of anouncing to the citizens of Bedford and vicinity, and strangers visiting the place, that he has just received at his old stand in Bedford, next door west of the Bedford Hotel, the richest assortment of Cloths, &c., he has ever yet offered to the public, and to which he invites the attention of purchasers, satisfied that he can accommodate, both as to price and quality, all who favor him with a call. He has a Superior article of cloth, for boy's clothing, which he can sell so low as to astonish those who examine its quality.

☞Garments, of every description, in his line, made to order on the shortest notice and most reasonable terms.

☞He would direct attention to the following list, as comprising some of the leading articles to be found in his establishment:

Blk. Cloths, ranging in price from $2,50 to $9,00 per yard;
Blue Cloths;
Olive Browns & Greens;
Blk. Casimeres;
" Doe-Skins;
French Fancy Casimeres;
Linen Drillings;
Plain & Figured Grenadiens;
Superior article of Blk. Satin;
Velvets;
Marseilles Vestings;
Buff Cassimeres;
A fine article of Shirts, latest style;
Lisle thread under Shirts & drawers;
Cotton " "
Shirt collars latest style;
Lawn Cravats;
Blk. Silk "
White Linen Hand'fs;
Summer Stocks;
Superior article of French Suspenders;
Blk. Kid Gloves;
Fancy Colored Kid Gloves;
Silk "
Lisle thread "

and all other articles usually kept by Merchant Tailors and Gent's furnishing stores.

Bedford, May 16, 1856.

NEW GOODS.

MRS. SARAH E. POTTS would respectfully announce to the Ladies of Bedford that she has just received and opened, at her store in Bedford, the most elegant assortment of

DRESS GOODS

ever brought to the place, embracing Silks, Crapes, Challies, Lawns, Berages, plain and figured Suisses, French and Domestic Ginghams, Suisse and Jaconet Edgings and Insertings, Bonnets, Parasols, Shawls and Mantillas of the latest and most elegant styles. Gloves, Mitts, Hose, Undersleeves, Collars, Dress Trimmings, Handkerchiefs, and Ladies, Misses, and Childrens Gaiters, Boots, and Shoes, in great variety. In brief, her entire stock has been selected with the greatest care, and is general enough to please the tastes of all, whether plain or gay. Please call and judge for yourselves.

May 16, 1856.

HARDWARE STORE.

The subscriber would announce to his old friends and the public in general, that he has removed his HARDWARE STORE to the new building second door west of the Bedford Hotel, where he has just received and opened an extensive assortment of Hardware, embracing almost every article in that line of business. His stock of SADDLERY is of the best quality, and was selected with great care. He would respectfully invite all in want of articles in the Hardware line, to give him a call, satisfied that he can please all who do so.

JOHN ARNOLD.

May 13, 1856.

Machine Cards.

The subscriber is still engaged in the manufacturing of Superior Machine Cards for Cotton and Wollen Factories. The best quality of Leather and Wire used in making the above, and after an experience of twenty-five years, is prepared to warrant them equal to any made in this country. I am also making superior Leather Bands, cemented and copper riveted, the stretch taken out by powerful machinery.—Elevator Straps for Grist Mills also.

Leather Hose of superior quality, made as above.

JOHN H. HASKELL,
No. 33 South Eutaw Street,
Baltimore, Md.

May 16, 1856-2m.

CAUTION!

All persons are cautioned against trespassing on my farm—either by fishing, hunting, or otherwise, as I am determined to enforce the law against all persons so offending without respect to persons. WM. CHENOWETH.

Bedford Township, April 25, 1856.

REMOVAL.

The subscriber would respectfully announce to the public that he has removed his Tinning Establishment to the building recently occupied by Mr. Luther, as a Confectionary Store, in the Diamond, where he is better prepared than ever to accommodate his customers with every article in the line of his business, either wholesale or retail, and hopes they will give him a call at his new location.

GEO. BLYMIRE.

Bedford, April 6, 1855.

TO BUILDERS.

The subscriber is fully prepared to furnish any quantity or quality of Building Lumber and Plastering Laths. Orders directed to St. Clairsville, Bedford County, will be promptly attended to, by giving a reasonable notice.

F. D. BEEGLE.

Nov. 24, 1854.

The Wonder of the Age!—Dr. TOBIAS' VENETIAN LINIMENT is warranted to cure Cholera, Colic, Sea Sickness, Chronic Rheumatism, Tooth ache, Head ache, and Pains of all kinds or no pay. Great cure of Rheumatism. Capt. COMSTOCK, of the steamer Baltic (Collins line,) was cured of a severe attack of Chronic Rheumatism in a few days by Dr. Tobias' celebrated Venitian Liniment. Case of Cholera. Mr. J Wright of the Firm of J. Wright & Co. of No. 116 Chartree St. New. Orleans, was immediately cured of an attack of Cholera by Tobias' Liniment. Vomiting and Colic. Mrs. Joseph Nicholl, No. 16 Essex St. New York, was cured of an attack of Colic and Vomiting by Dr. Tobias' Venetian Liniment.—Depot 60 Gourtland St. New York. Sold by all the Druggists. Agent—ROBERT FYAN, Bedford: A. Bunn, Schellsburg: John Nycum & Son, Rays Hill; V. Wyant, Toll House east of Bloody-Run, J. Barndollar & Son, Bloody Run. Nov. 7, 1855.—1y.

NEW WHOLESALE DRUG STORE!

J. SPENCER THOMAS,

No. 26, South Second Street, Philadelphia,

Importer, Manufacturer, and Dealer in Drugs, Medicines, Chemicals, Acids, Dye Stuffs, Paints, Oils, Colors, White Lead, French and American White Zinc, Window Glass, Glassware, Varnishes, Brushes, Instruments, Ground Spices, and all other articles usually kept by Druggists, including Borax, Indigo, Glue, Shellack, Potash, &c. &c. &c.

☞All orders by mail or otherwise promptly attended to. Country merchants are invited to call and examine our stock before purchasing elsewhere. Goods sent to any of the Wharves or rail-read stations. Prices low and goods warranted. March 14, 1856—1y.

WASHINGTON HOTEL.

MRS. COOK would announce to her friends, and the public, that the Washington Hotel is now fitted up in superior order for the accommodation of guests, and she hopes to continue to receive a liberal share of custom. Persons visiting the Mineral Springs will find in the Washington Hotel a comfortable summer retreat—and no pains will be spared to please all who patronize the house.

☞A young gentleman of high qualification and courteous deportment has charge of the establishment.

☞The best of Stabling is attached to this Hotel.

☞Terms as moderate as any other house in the place.

Bedford, April 25, 1856.

Every variety of Summer Goods suitable for Coats and Pantaloons, for sale by

CRAMER & CO.

CARPETING.—All Wool, Rag, Cotton and Hemp Carpeting.

Floor Oil Cloths, White and Check Matting just received by

A. B. CRAMER & CO.

Bedford, May 23, 1856.

NEW STORE AND NEW GOODS!!

THE subscriber would announce to his old friends, as well as to the public at large, that he has opened an ENTIRELY NEW STORE in the Borough of Bedford, immediately opposite the Washington Hotel, where he has just received a stock of SPRING AND SUMMER GOODS of a superior quality, embracing almost every article in the DRY GOODS and GROCERY LINE, to which he invites the especial attention of the people, who may find it to their interest to give him a call before purchasing elsewhere. His Goods will be exhibited with pleasure, whether purchased or not.

SAMUEL BROWN.

Bedford, May 23, 1856.

CLOTHING STORE.

THE subscriber has removed his Clothing Store to the room next door to the office of Dr. Watson, where he has on hand, and will constantly keep, a general assortment of Clothing for Men and Boys, which he will sell on the most reasonable terms, and to which he respectfully invites the attention of purchasers.

ISAAC LIPPEL.

Bedford, May 23, 1856.

CLOTHING STORE.

S. SONABORN would announce to his old friends and the public generally, that he has just received another large supply of Spring and Summer Clothing for Men and Boys, which he is determined to sell on the most reasonable terms. Thankful for past favors, he hopes to merit and receive a liberal share of the patronage of a generous public.

Bedford, May 23, 1856.

WM. SHAFFER, MERCHANT TAILOR,

WOULD announce to his former patrons, and the public generally, that he has just received, from Philadelphia, a large and well selected assortment of the most choice Cloths, Cassimeres and Vestings—also summer wear of every description, to which he invites the attention of purchasers. His cloths, &c., were selected with great care, and he can recommend them as being equal, at least, to any to be found in the place. He also keeps Ready-made clothing of every description, at very low prices—and is prepared to cut and make garments on the shortest notice and most reasonable terms. He respectfully invites the public to give him a call.

Bedford, May 23, 1856.

Henry S. King,

(Of the late Firm of King & Moorhead,)

Commission Merchant,

DEALER IN PIG METAL, BLOOMS,

Western Produce, &c. &c. &c.

No. 76, Water Street, below Market,

Pittsburg, Pa.

The undersigned will continue the Commission Business at the above place; and having provided himself with suitable conveniences for the storage of Pig Metal, Blooms, Produce, &c. is now prepared to receive consignments.

By long experience in the business, and by constant attention, he hopes to merit a generous share of trade, which he respectfully solicits.

HENRY S. KING.

April 27, 1855.

The University's FAMILY REMEDIES,

Issued under the seal, Sanction and Authority of the University of Free Medicine and popular knowledge, Chartered by the State of Pennsylvania, April 20th, 1853, with a Capital of $100,000, mainly for the purpose of arresting the evils of Spurious and Worthless Nostrums; also, for supplying the community with Reliable remedies wherever a Competent Physician cannot or will not be employed. This Institution, (located in Philadelphia No. 68 Arch Street, where applications for new Agencies will be received,) has purchased from Dr. John R. Rowand, his Celebrated Rowand's Tonic Mixture, Known for upward of twenty-five years as the only sure and safe cure for FEVER and AGUE, &c., and his inestimable Remedy for Bowel Complaints, Rowand's Compound Syrup of Blackberry Root, which highly improved and Popular remedies, together with The University's Remedy for Complaints of the Lungs; The University's Remedy for Dispepsia or Indigestion; The University's Remedy for Costive Bowels; Also the University's Almanac may be had at the Branch Dispensary.

For sale at the Store of Dr. Blair, in Cumberland Valley.

Nov. 23, 1855.

Jos. W. Tate,

ATTORNEY AT LAW,

REAL ESTATE BROKER,

Has for sale 8 Farms and 12,000 acres of land in Bedford and Fulton counties. Lands sold in quantities to suit purchasers.

Bedford, March 7, 1856—1y.

John Moorhead,

(Successor to King & Moorhead)

WHOLESALE GROCER

AND COMMISSION MERCHANT,

And dealer in Fish, Bacon, Cheese, Died Fruit, Lard, Lard Oil, Flaxseed Oil, White Lead, Pig Lead, window Glass, Glassware, Iron and Nails, Star and Tallow Candles, Variegated and Rosin Soap, and Pittsburg manufactures generally. No. 27, Woodstreet, Pittsburg, Pa.

Particular attention given to the sale of Pig Metal and Blooms, and liberal advances made thereon. Feb. 15, 1856—1y.

NOTICE.

The Partnership heretofore existing between Thomas and John King, is this day dissolved by mutual consent. All persons having unsettled accounts with them, are requested to attend to their liquidation without delay.

THOMAS KING,
June 1, 1854. JOHN KING.

Having this day associated Henry S. King, of the City of Pittsburg, with us in the business of manufacturing Iron, the business will be conducted under the name and firm of John King & Co.

THOMAS KING,
June 9, 1854. JOHN KING.

D. Border,

Clock & Watch Maker

AND DEALER IN JEWELRY,

Would respectfully announce to the citizens of Bedford, and the public in general, that he has opened a Jewelry Store in the building recently occupied by H. Nicodemus, Esq. nearly opposite the Bedford Hotel, where he will be pleased to see all in want of articles in his line. He has on hand, and will constantly keep, an elegant assortment of JEWELRY, and will repair Clocks and Watches in the best style. He hopes to receive a liberal share of patronage, as he feels satisfied he can render satisfaction to all who entrust him with their work. His terms will be moderate.

He has on hand Gold and Silver WATCHES, Silver Spoons, Thimbles, Butter Knives, Gold and Silver Pens and Pencils, &c. &c.

N. B. He still continues the Gunsmithing business, at his old stand, in the East end of town, where he has a good and competent workman constantly employed. D. B.

April 27, 1855.

HUNTINGDON AND BROAD TOP RAILROAD.

SPRING ARRANGEMENT.

ON and after Tuesday April 1st, 1856, Trains will leave daily, Sundays excepted, as follows:

Going South, leave junction with Pennsylvania Railroad at 8 o'clock, A. M. and 5 o'clock, P. M. Going North, leave Stonerstown at 6.30 A. M. and 1 o'clock, P. M.

TRAINS NORTH, LEAVE

	A. M.	P. M.
Stonerstown,	6.30	1.00
Fisher's Summit,	6.46	1.18
Rough & Ready,	7.03	1.33
Coffee Run,	7.11	1.41
Marklesburg,	7.23	1.53
M'Connellstown,	7.43	2.13
Arrive at Huntingdon,	7.58	2.28

TRAINS SOUTH, LEAVE

	A. M.	P. M.
Huntingdon,	9.00	5.00
M'Connellstown,	9.15	5.15
Marklesburg,	9.35	5.35
Coffee Run,	9.47	5.47
Rough & Ready,	9.55	5.55
Fisher's Summit,	10.12	6.12
Arrive at Stonerstown,	10.28	6.28

By this arrangement passengers East will connect with the 3 o'clock P. M. Mail Train on the Pennsylvania Rail Road; also the Fast Line, 9.32 P. M., for Philadelphia.

The 5 o'clock train from Huntingdon will leave after the arrival of the Mail Train from Philadelphia, thus causing no detention to passengers for Broad Top or Bedford. Passengers going West will arrive at Huntingdon in time to take either the 5 o'clock Mail Train or the Fast Line at 8.08 P. M.

Fifty pounds baggage allowed each passenger. Freight received by the Conductor and forwarded to any of the above points at *owner's risk*. For any further information enquire at the office of Transportation Department, Huntingdon.

JAMES BOON,
April 11, 1856. Superintendent.

BOOK BINDING STORE.

The subscriber would respectfully inform the Public that he still continues to carry on the

BOOK BINDING,

in No. 8 of the Franklin Buildings Chambersburg; where all binding entrusted to his care will be punctually attended to, and bound with neatness and care.

He still continues to keep on hand a good assortment of RELIGIOUS, HISTORICAL Miscellaneous Blank and School Books, Stationery &c., which he will sell on moderate terms.

THOS. W. WRIGHT.

Dec. 7, 1855.

FOR SALE,

A HOUSE AND LOT in Bedford, and a valuable SAW MILL in Shade Township, Somerset county.

The subscribers will sell, on reasonable terms, at private sale, a comfortable dwelling house and lot of ground pleasantly situate in the borough of Bedford.

Also, they will sell, on reasonable terms, a valuable tract of land in Shade Township, Somerset county, containing 390 acres. This land is well covered with cherry, poplar, white pine, spruce, and other timber, and has a fine water power with a good Saw Mill thereon erected. For further information inquire of

MANN & SPANG.

Dec. 28, 1855.

TOOTH ACHE.—Persons are not generally aware that Dr. Keyser's Tooth Ache remedy, prepared by him at 140 Wood Street, Pittsburg, Pa. and for sale at Rupp & Oster's in this place will stop immediately an aching tooth. Whoever tries it will be convinced.

Dec. 8, 1854.

Notice.

The partnership heretofore existing between the undersigned, trading under the name and firm of SANSOM & GEPHART, in the Dry Goods business, has this day been dissolved by mutual consent. All persons indebted to said firm are requested to have their accountss settled up by the 1st of May. The books and accounts will be found in the hands of A. J. Sansom until that time.

A. J. SANSOM,
WM. GEPHART.

April 1, 1856.

The undersigned will continue the business in the room lately occupied by Isaac Leppel on the corner of Juliana and Pitt Streets, opposite Dr. F. C. Reamer's Drug and Book Store, where he will be happy to see all his friends.

A. J. SANSOM.

April 11, 1856.

GUN SMITHING.

DANIEL B. BORDER respectfully informs the citizens of Bedford and vicinity that he has removed his shop to the house in the east end of Bedford, one door west of the residence of Major Washabaugh, where he is prepared to manufacture *Double and Single barrel Rifles* and *Double and Single barrel Shot Guns* of the best quality.

☞All repairing of guns, locks, &c., done with neatness and despatch.

May 26, 1854.

LAW PARTNERSHIP.

JOB MANN. G. H. SPANG.

THE undersigned have associated themselves in the Practice of the Law, and will attend promptly to all business entrusted to their care in Bedford and adjoining counties.

☞Office on Julianna Street, three doors south of "Mengel House," opposite the residence of Maj. Tate.

JOB MANN,
June 2, 1854. G. H. SPANG.

C. N. HICKOK, Dentist.

OFFICE on Pitt-street, nearly opposite the Bedford Hotel, Bedford, Pa. Teeth plugged, Regulated, &c. and artificial teeth inserted from one to an entire set. Charges moderate, and all operations warranted. *Terms.—CASH.*

Bedford, May 3, 1850.

WM. P. SCHELL, ATTORNEY AT LAW,

WILL attend faithfully to all legal business entrusted to his care *in the Counties of Bedford and Fulton.*

Bedford, Nov. 1, 1847.

Wm. Henry Leas,

ATTORNEY AT LAW,

Fort Desmoines, Iowa,

WILL give special attention to locating lands—investing money—paying taxes—making collections, &c., &c.

☞ *Refers to Gen. Bowman and Hon. Job Mann.* Sept. 8, 1854.

Bedford Hotel,

And General Stage Office.

The subscriber respectfully begs leave to announce to his old friends and the public generally, that he has leased the Bedford Hotel, at present in the occupancy of Col. Adam Barnhart, and will take possession on the 1st day of April next. It is not his design to make many professions as to what he will do, but he pledges his word that his most energetic efforts will be employed to render comfortable all who give him a call. The House will be handsomely fitted up, and none but careful and attentive servants will be engaged. Persons visiting the Bedford Springs, as well as those attending Court, and the travelling community generally, are respectfully invited to give him a call and judge for themselves.

☞Boarders taken by the week, month, or year, on favorable terms.

☞Ample and comfortable stabling is attached to this Hotel, which will always be attended by a careful hostler. Also, a safe and convenient carriage house.

☞ *All the STAGES stop at this Hotel.*

JOHN HAFER.

March 16, 1855.

Cooking Stoves.

On hand and just receiving a lot of new patterns of Cooking Stoves, for wood and coal, at

BLYMIRES.

In addition to his former stock, the subscriber has received a splendid assortment of Brass, Bell Mettle, Iron and English Kettles, which will please all in want of the article,—also a variety of other articles useful for house keepers. He has also on hand a lot of pump chains and fixtures, all of which will be sold low for cash, or on a short credit.

GEORGE BLYMIRE.

May 19, 1854.

WANTED at Reed's Colonade Store.—Wheat, Rye, Oats, Corn, and Buckwheat—also all other approved produce, in exchange for goods at cash prices.

CARTER'S SPANISH MIXTURE.

The Great Purifier of the Blood!

NOT A PARTICLE OF MERCURY IN IT.

Let the Afflicted Read and Ponder!

An Infallible Remedy for Scrofula, King's Evil, Rheumatism, Obstinate Cutaneous Eruptions, Pimples or Postules on the Face, Blotches, Boils, Ague and Fever, Chronic Sore Eyes, Ring Worm or Tetter, Scald Head, Enlargement and Pain of the Bones and Joints, Stubborn Ulcers, Syphilitic Disorders, Lumbago, Spinal Complaints, and all Diseases arising from an Injudicious Use of Mercury, Imprudence in Life, or Impurity of the Blood.

☞This great alterative medicine and Purifier of the Blood is now used by thousands of grateful patients from all parts of the United States, who testify daily to the remarkable cures performed by the greatest of all medicines, "CARTER'S SPANISH MIXTURE." Neuralgia, Rheumatism, Scrofula, Eruptions on the Skin, Liver Disease, Fevers, Ulcers, Old Sores, Affections of the Kidneys, Diseases of the Throat, Female Complaints, Pains and Aching of the Bones and Joints, are speedily put to flight by using this great and inestimable remedy.

For all Diseases of the Blood, nothing has yet been found to compare with it. It cleanses the system of all impurities, acts gently and efficiently on the Liver and Kidneys, strengthens the Digestion, gives tone to the Stomach, makes the skin clear and healthy, and restores the Constitution, enfeebled by disease or broken down by the excesses of youth, to its pristine vigor and strength.

For the Ladies, it is incomparably better than all the cosmetics ever used. A few doses of CARTER'S SPANISH MIXTURE will remove all sallowness of complexion, bring the roses mantling to the cheek, give elasticity to the step, and improve the general health in a remarkable degree, beyond all the medicines ever heard of.

The large number of certificates which we have received from persons from all parts of the United States, is the best evidence that there is no Humbug about it. The press, hotel keepers, magistrates, physicians, and public men, well known to the community, all add their testimony to the wonderful effects of this GREAT BLOOD PURIFIER.

Call on the AGENT and get a Circular and Almanac, and read the wonderful cures this truly greatest of all medicines has performed.

None genuine unless signed WILLIAM S. BEERS, & Co., Proprietors, No. 304 Broadway, New York.

Sold by Dr. F. C. REAMER, Bedford; J. M. BARNDOLLAR, Bloody Run; A. B. BUNN, Schellsburg, and by Dealers in Medicines everywhere. Oct. 20, 1855.—1y.

LIVER COMPLAINT,

Dyspepsia, Jaundice,

Chronic or Nervous Debility, Disease of the Kidneys, and all Diseases arising from a Disordered Liver or Stomach.

Such as Constipation, inward Piles, Fullness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Limbs, &c., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil, and Great Depression of Spirits,

CAN BE EFFECTUALLY CURED BY

DR. HOOFLAND'S CELEBRATED GERMAN BITTERS,

Prepared by

DR. C. M. JACKSON,

No. 120 Arch Street, Philadelphia.

Their power over the above diseases is not excelled, if equalled, by any other preparation in the United States, as the cures attest, in many cases after skilful physicians had failed.

These Bitters are worthy the attention of invalids. Possessing great virtues in the rectification of diseases of the Liver and lesser glands, exercising the most searching powers in weakness and affections of the digestive organs, they are, withal, safe, certain and pleasant.

READ AND BE CONVINCED.

J. D. SPRING, Laceyville, Pa., April 6, 1854, says: "I can get you some good certificates for your German Bitters in this vicinity if you wish them. A lady purchasing some of it this week, says that it is by far the best medicine she ever knew, having done her and her daughmuch good, &c."

S. B. LAWSON, Benfard's Store, Somerset Co., Pa., August 15, 1853, says: "I am much attached to your German Bitters, having used two bottles of it, which I procured from S. Kurtz, your agent at Somerset, and found great relief from in disease of the Liver. I find it has great effect upon my lungs, strengthening and invigorating them, which, as I am a public speaker, is a great help to me."

DR. GILES, Newton Hamilton, Pa., May, 1851, said: I have used myself half a dozen bottles of your German Bitters for Liver complaint and diseases of a nervous character, resulting from the abuse of mercury. I was poisoned and afflicted with spasms from the use of this latter article. The German Bitters is the first article from which I obtained any relief. I have also given the article to many dyspeptics, with the most salutary result. I think as many more bottles will cure me."

J. C. YOUNG, Esq., of Dauphin, Pa., writes May 5, 1851: "I was afflicted with General Debility, Intestinal weakness and Costiveness, for which I used many different remedies without relief. I at last used your Hoofland's German Bitters. I took a few bottles according to directions, and was completely cured. I have not been so healthy for ten years as I have been since I took your Bitters, which is about one year ago."

The Bitters are ENTIRELY VEGETABLE, always strengthening the system and never prostrating it.

Sold by dealers in medicine and storekeepers everywhere. And by

Dr. F. C. Reamer, Bedford, Pa.

Oct. 20, 1855.—1y.

D. R. WUNDERLICH. B. F. NEAD.

Wunderlich & Nead,

Forwarding & Commission Merchants,

North Second Street, opposite the Cumberland Valley Rail Road Depot,

CHAMBERSBURG.

☞They are at all times prepared to carry all kinds of Produce to, and Merchandise, &c., from Philadelphia and Baltimore, at the shortest notice.

, They will also purchase Flour, Grain, &c., at market price.

COAL, LUMBER, SALT, FISH, GUANO, and PLASTER on hand and for sale low.

June 10, 1855.

Shoe Store.

A. B. Cramer & Co have just received a very large stock of Boots and Shoes suitable for fall and Winter—part styles as follows:

Mens' Superior Waxed Doubled Sole Boots
Mens' " City made Calf do
Mens' " Heavy Kip-Lined do
Youth's " Waxed Doubled Sole do
Youth's " Kip " " do
Boys' " Kip " " do
Boys' " Calf " " do
Womens' " Doubled Sole Kip Bootees
Womens' " " fine Calf and Seal do
Womens' " fine Goat Morocco do
Women's " Parodi Bootees—very handsome.
Girls Morocco, Kip and Calfskin Bootees
Children Shoes of every style and Price.
Doubled sole Gaiters—Gum Shoes &c., in fact Boots and Shoes to suit every purchaser.—If you want a pair of Boots or Shoes please give us a call and you shall be suited in price and quality.

☞Exchange Store is the place to buy Boots and Shoes!

Oct. 12, 1855.

DR. F. C. REAMER

RESPECTFULLY begs leave to tender his Professional Services to the Citizens of Bedford and vicinity.

☞Office in Julianna Street, at the Drug and Book Store. Feb. 17, 1854.

Cessna & Shannon,

HAVE formed a Partnership in the Practice of the Law. ☞Office nearly opposite the *Gazette* Office, where one or the other may at all times be found.

Bedford, Oct. 26, 1849.

HUMMEL'S ESSENCE OF COFFEE.

EVERY ONE who has used Hummel's Essence of Coffee, knows that one package will go as far as 4 pounds of the best Java Coffee, and coffee made by this Essence will preserve perfectly the real taste of Java coffee, but will have a more delicate and finer flavor, a finer color, and will certainly be much wholesomer for every person than pure Java Coffee.

☞For sale at Dr. B. F. HARRY'S new Drug and Book Store. Oct. 7, 1853.

Dr. B. F. Harry

RESPECTFULLY tenders his professional services to the citizens of Bedford and vicinity.

Office and residence on Pitt-Street, in the building formerly occupied by Dr. John Hofius.

June 24, 1853.

STOVES!

ON hand, and for sale, a superior lot of Cooking, Ten Plate, Parlor, and Church Stoves.

GEO. BLYMIRE.

S. J. M'CAUSLIN, FASHIONABLE TAILOR,

HAS removed his shop to the new Building second door West of the Bedford Hotel, where he is fully prepared to make all kinds of garments for Men and Boys in the most fashionable style, and on reasonable terms. Having had much experience in the business, and being determined to use his best exertions to please, he hopes to receive a liberal share of the patronage of a generous public.

☞Garments cut to order on the shortest notice.

Bedford, May 23, 1856.

Drugs and Books.

DR. F. C. REAMER

Having purchased the Drug and Book Store of Dr. S. D. Scott, will constantly keep on hand at his establishment in Julianna Street, a complete assortment of Drugs, Medicines, Dye Stuffs, Paints, Oils Window Glass, Varnishes, Brushes of all kinds, Patent Medicines, Lamps, Perfumery, Fancy Soaps, &c. &c. together with an extensive collection of School and Miscellaneous Books, Blank Books, Common and Fancy Stationery, &c. which he offers at greatly reduced prices for cash. Bedford, Feb. 17, 1854.

New Drug & Book Store.

WE wish it distinctly understood by this community and country, that we pay particular attention to the selection of our Drugs and Medicines, purchasing none but the *very best* and *purest articles*. We have for sale cheap all the approved popular patent medicines, *Ayer's Cherry Pectoral, Jayne's Medicines*, Pain Killer, and all the Sarsaparillas. Also Lubin's Extracts for the Handkerchief, fancy soaps, colognes, pommades, ox marrow, &c. We also keep constantly on hand a general assortment of *School & Miscellaneous Books*, Blank Books, Cap and Post Paper, &c., &c., &c. In fact, if you want anything in the Drug, Medicine, Book, Soap or Brush line, call at the New Drug and Book Store and you *shall* be accommodated.

B. F. HARRY.

Jan. 13, 1854.

John P. Reed,

Attorney at Law, Bedford, Pennsylvania.

Respectfully tenders his services to the Public.

☞Office second door North of the Mengel House.

Bedford, Feb. 20, 1852.

LAW NOTICE.

W. J. BAER, Attorney at Law:

WILL practice regularly in the Courts of Bedford County hereafter. He may, during Court Weeks, be consulted at his room at the Washington Hotel.

Nov. 23, 1855.

St. Nicholas Hotel,

Cumberland, Md.

The Proprietor respectfully begs leave to inform the travelling public that this house has recently been thoroughly re-fitted and completely renovated, and is now ready to receive guests.

It is the earnest desire and intention of the Proprietor to give perfect satisfaction to those who favor him with their patronage. A liberal share is confidently expected.

SAMUEL LUMAN, *Proprietor.*

Successor to H. R. Dow & Co.

Cumberland, Aug. 10, 1855.